



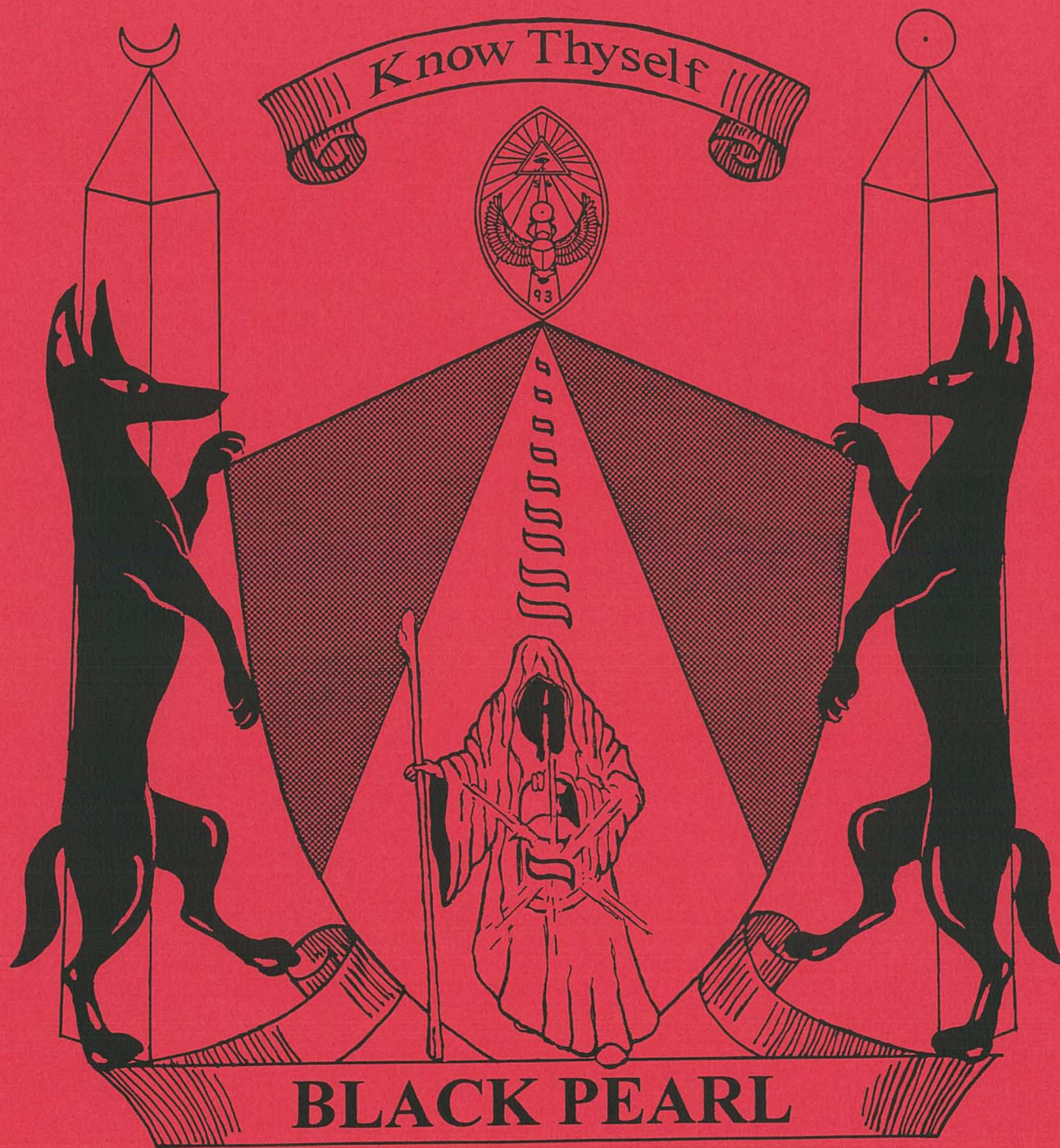
BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA



Autumn, 1997 E.V.

Vol. 1, No. 2



BLACK PEARL



COLLEGE OF
THELEMA



Founded in Service
to the A.:A.:.

BLACK PEARL

THE JOURNAL OF THE COLLEGE OF THELEMA

"I have descended, O my darling, into the black shining waters,
and I have plucked Thee forth as a black pearl of infinite preciousness."

— *Liber LXV*, Cap. III, v. 60

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In Memoriam

VIVIAN GODFREY BARCYNski

("Melita Denning")

"Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love."

— *Liber Legis*, Cap. II, v. 66

"So Light and Life shall be drawn at last to the radiance of one Star, and that Star shall mount to the unshadowed height."

— *The Ogdoadic Catena*

Shortly after the Vernal Equinox, we received news of the death of the much-respected author "Melita Denning" (Vivian Barcynski), until recently Grand Master of the order Aurum Solis. The following letter, dated March 25, is from her husband and working-mate of many decades, Leon Barcynski ("Osborne Phillips"). It speaks more eloquently than anything we could have written about this remarkable woman, and with great celebration. His words should inspire many, as a beautiful reflection of the inner reality of the Adept. She is "Blest at last: And earth has [her] song for ever." (The letter is published here with Leon's permission.)

I share with you the news of the passing of my wife Vivian, known to many by her pen-name Melita Denning.

She was admitted to Kettering General Hospital on 28 February. After extensive tests it was found that she had a cancer which had progressed too far to be operable. It had not been detected earlier because there had been no pain.

She was discharged from hospital on 20 March, in accordance with her desire that she might return home for her last days. Special equipment had been installed for her care, and various nursing teams were in attendance. The cancer progressed very rapidly and painfully, however.

21 March was a day of days for us. She and I exchanged precious and secret words, an alchemical distillation from the thirty years of our relationship. That night, her dosage of morphine was increased, and continuously administered by syringe driver.

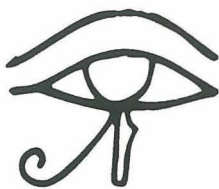
At 7.20 on the morning of 22 March, something awesome and profoundly moving occurred. Though very weak and heavily drugged, Vivian suddenly threw off the influence of the morphine. She sat up, and her eyes became intensely radiant. There shone in her eyes a light of recognition and of welcome. It was not for me, or for the friend who was keeping me company at her bedside. Vivian was in a state of high spiritual exaltation and the vibrancy of the atmosphere was thrilling. She was looking upon something, someone, wonderful. She smiled, a smile of exquisite sweetness. Then gently she uttered the words, "I know, Mother. I know," and very quietly said an ancient prayer to the Celestial Queen.

Thereafter she sank into a coma. She died early on the morning of 23 March. In death she looked utterly peaceful; very beautiful, very dignified. It was remarked that every item of clothing and bedding that had been in contact with her body had a quality of sweetness and freshness. In the room in which she died, an elusive perfume, something like frankincense, lingered for almost twenty-four hours after her passing.

The doctors and nurses who attended her said that she was a very remarkable woman, and that she was most courageous.

She was a great Light. I am devastated by the parting; but I also have within me a spring of joy: from her and for her. And I know, truly, *where* she has gone, and that a new adventure — the best of all adventures — has begun for her.

Vale, Soror! — Fra. A.H.



Editor's Letter: ... AND THE HEAVENS SANG!

Do what thou wilt shall be the whole of the Law.

Comet Hale-Bopp was not our only wondrous celestial visitor last spring. The heavens virtually sang aloud in honor of the 93rd anniversary of the Equinox of the Gods.

On April 8 — the 93rd anniversary of the dictation of Chapter I of *The Book of the Law* — a solar flare left our Sun aimed directly at the Earth. “The sun has produced a storm the likes of which scientists have not seen before,” CNN quoted NASA scientists as saying. It wasn’t the largest that had ever been sighted (thank Had!); but it was historic, because it was the first that we were able to watch so carefully, due to the recent SOHO (Solar & Heliosphere Observatory) satellite technology. Traveling that day and the next, at almost two million miles per hour, the superheated blast crossed the 93 million miles between the Sun and the Earth, arriving on April 10.

On the flare’s intervening “travel day,” astronomy news was also alive with an historic announcement. Based on information from the Galileo probe, the conservative scientific community flatly announced that, for the first time in human history, we had definite evidence of other life in our solar system — on Europa, one of the moons of Jupiter. (However, no black monoliths were seen in the Galileo photographs.) This announcement came about the hour that North American Thelemites were celebrating the 93rd anniversary of the **second** chapter of *Liber Legis*, attributed to Hadit — who is self-described therein by the words, “I am Life, and the giver of Life. . . .”

Then, on April 10, the anniversary of the **completion** of the dictation of *The Book of the Law*, the solar flare completed its journey across the spatial void and caressed the Earth’s upper atmosphere about 5:00 a.m. California time. When the vigilant director of C.O.T.’s San Francisco campus, Greg Peters, passed on this news feed to us that morning, a quick calculation disclosed that, when the contact was made, the part of the Earth directly facing the Sun was the longitudinal meridian of the British Isles. That is, the Sun’s anniversary kiss touched the Earth’s atmosphere directly over Boleskine, the *Kiblah* of Thelema — at least, according to Chapter III.

Comet Hale-Bopp passed closest to Earth on March 21. The fiery greeting from “Our Lord and Father the Sun” was sent forth on April 8, and received by us on April 10. On the day in between, the news regarding life on Europa was announced, stirring the mass-mind of our planet.

And on March 23, the heavens gleamed forth with a new star, the celestial hosts having been joined by she whom so many knew and loved as Melita Denning.

✎ A THELEMIC RENASCENCE ✎

“Seek the New in the Old — Seek the Old in the New.” This is the motto I selected for **BLACK PEARL**. There is a personal story behind it which I would like to tell you. It is, in part, the story of one of the most interesting men I have ever known, Brigadier R.C. Firebrace, C.B.E.

History remembers Roy Firebrace best for his prominent role in World War II. One of England's highest-ranking soldiers, he served as Sir Winston Churchill's Russian translator at Yalta. However, I first encountered him due to the astrological quarterly *Spica*, which he edited and published after his retirement from the military. As a teen, I was very impressed by the dedication with which he turned this out almost single-handedly to a small but world-wide audience — not for recognition, but out of dedication to truth. (Years later, the same spark of admiration rekindled in me when I met Soror Meral, who was doing the same thing with her journal, *IN THE CONTINUUM*.)

At age 16, my first professional writings were published as two articles appearing simultaneously on opposite sides of the Atlantic. One was in *American Astrology*. The other was in *Spica*. Roy Firebrace took an interest in this 16-year-old who, despite needing quite a lot of maturing and polishing, had begun to find his voice. A warm and valued correspondence began, which lasted for several years, until he died in the mid-1970s, just after I had headed off to college.

The motto Roy selected for *Spica* was, "Seek the New in the Old." He said it was an old Chinese aphorism. It meant much to him in his exploration of new frontiers in the most ancient roots of a very ancient science. When Phyllis, Anna-Kria, and I began to plan **BLACK PEARL** in 1995-96, I knew I wanted to use this phrase, with its complement, as a central theme of the new journal. Surely part of my motivation was that Roy's dedication in turning out *Spica* was an inspiration which, a quarter of a century later, fueled my own ideals for this present journal; and it is natural to want to honor those who have given generously and valuably to us. But also, I could think of no phrases more representative of the spirit I wanted (and want) to convey with **BLACK PEARL**.

In one sense, the message *Liber Legis* unleashed on humanity in 1904 was concurrent with a vast reframing of our collective window on life, both "on earth" and "in heaven." Yet, in another sense, Thelema is merely the most recent articulation of common truths that have been the foundation of humankind's evolution throughout history. The articulation has changed, but not the underlying Truth. I have little patience for Thelemites who discount all that occurred before April, 1904. To many of you reading this letter, the very idea may seem ludicrous; others may be astounded that I would challenge it. But there is no discounting the past. It is the foundation of the future. We must, I feel, actively seek out the old in that which we like to call new, even as we must seek for the new in what we think of as the old. In this spirit, with **BLACK PEARL** we especially want to **build** on the past — neither to dismiss it, nor merely to echo it. It's time for a Thelemic renaissance!



I must inform you of a small change in the pricing of **BLACK PEARL** effective next spring. It will not affect subscribers, but only single-issue purchasers. As you likely know, the current price is \$5.00 per issue if it is not mailed, \$6.00 if mailed, and \$12.00 for a two-issue subscription (in North America). However, it costs us about \$1.50 to mail an issue, so we are taking quite a bite into the small markup above our production costs. Effective next March, the price for a **single issue**, if mailed, will be \$6.50; but a two-issue **subscription** will remain \$12.00.



One more thing, in anticipation of numerous questions: No, all of our covers will **not** be red. The plan is to vary the color considerably. But no other color seemed appropriate for Angela Wixtrom's explosive artwork for our present cover. On the other hand, the painting that is planned for next issue's cover is. . . quite another story. See you then.

Love is the law, love under will.

— FRA. A.H.

Qabalist's Qorner: 418

by Ike Becker

As ΘΕΛΗΜΑ, Thelema, equal to 93, is declared in *The Book of the Law* to be “the word of the Law,” so was another word — Abrahadabra — identified by Aleister Crowley as the actual “Word of the Æon,” or chief formula of attainment for this present stage of human evolution which we call the Æon of Horus. Abrahadabra (אברהאדאברא) enumerates to 418.

Crowley was quite familiar with this word, and with this number, years before *The Book of the Law* was dictated to him. He had derived the formula of Abrahadabra years earlier, as part of his personal magical-qabalistic development. His work is summarized in “An Essay Upon Number,” written in August, 1901 and later printed in *The Equinox* No. 5. (It has been reprinted in numerous places, including IN THE CONTINUUM, Vol. IV, No. 8.) Beginning on page 116 of *Equinox* No. 5, he reproduced his long qabalistic analysis of Abrahadabra, which we will not repeat in the present article. This analysis is also given, in briefer form, in *Sepher Sephiroth* under the number 418.

The most important points of the analysis are this:

First, the word consists of 11 letters, this being a number sacred to magick in general, and the completion of the Great Work in particular.

Second, these 11 letters consist of five A's and six consonants, referring to the five-pointed pentagram (traditionally called the “Pentalpha,” *lit.*, “five A's”), symbol of the Microcosm, and the six-pointed hexagram, symbol of the Macrocosm; and to the equilibration of these symbols in the $5^{\circ}=6^{\square}$ formula of the Adeptus Minor Grade. Therefore, “Abrahadabra” is chiefly a formula of superconsciousness, of the uniting of the Microcosm and Macrocosm in the experience we call the Knowledge and Conversation of the Holy Guardian Angel, the central event of the Adeptus Minor Grade.

Third, Abrahadabra enumerates to 418, and derives important symbolism from other words which have the same value. Many of these are given in this present article.

Abrahadabra and 418 are specifically mentioned in *The Book of the Law*. In fact, this number is one of the few actually mentioned in that book, and not merely implied or subsequently derived by qabalistic analysis (as was the number 93). References to these in *Liber Legis* include:

... They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418. [II:78]

Abrahadabra; the reward of Ra Hoor Khut. [III:1]

... one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it. [III:47]

The ending of the words is the Word Abrahadabra. [III:75]

According to Crowley, “Abrahamadabra” is also the word intended much earlier in *Liber Legis*, in I:20: “The key of the rituals is in the secret word which I have given unto him.” There also is reference to Abrahamadabra and 418 in other Class A Documents of A.∴A.∴; for example:

Eight times he cried aloud, and by eight and by eight shall I count Thy favours, Oh Thou Elevenfold God 418! (*Liber VII*, Cap. IV, v. 45.)

Verse 11 of each chapter of *Liber Ararita* also uses this number, the combined references to 11 and 418 implying Abrahamadabra (which is an 11-lettered word). For example, in Cap. 1 of that book is a verse which summarizes much that we have already mentioned:

Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.

During the Vision of the 27th Æthyr of *The Vision & the Voice* (see page 31 of this issue), Crowley was told by the communicating angel that the Word of the Æon was *Makhashanah*. Since he already knew this word to be Abrahamadabra, he initially thought this a proof that he should not trust what the angel was telling him; but on adding up the word (מַאֲחַשָּׁנָה), he found that it came to 418, and was, therefore, the “correct” word under a veil. Furthermore, this form of the word, which (like Abrahamadabra) had 11 letters in English, had only eight letters in Hebrew, which was more suitable to the particular “formula” being communicated to him in the 27th Æthyr.

Many Thelemic researchers have found that 418 has helped them understand other parts of *Liber Legis*. For example:

In Greek, 418=Αἰφας, Aiwass, the name of the being who dictated *Liber Legis* to Crowley, whom Crowley subsequently identified as his Holy Guardian Angel. (Alternatively, Israel Regardie once pointed out that, in the Ashkenazic dialect of Hebrew, in which the soft Tav is pronounced “s,” Aiwass can be written אִיוֹאָה=418.) In Issue No. 1, we saw that, in Hebrew, this name is עִיוֹ = 93, forming a natural relationship between 93 and 418. Thus, when Crowley attributed the authorship of *The Book of the Law* to “93=418,” it was to Aiwass that he specifically referred.

The quote given above from *Liber L*, II:78 refers to “the name of thy house” as being 418. Crowley initially understood this as בֹּלֶשְׁכִין, a Hebrew transliteration of “Boleskine,” the name of his house in Scotland at the time. However, several other efforts have been made to interpret this mystery. Crowley proposed a solution in the phrase בֵּית אַבְבָּא, *beyth abba*, “House of the Father;” however there is a flaw in this, since the Hebrew word *abba* is spelled אַבָּא, with only one ב. A much simpler, and more direct, solution, which the present author has proposed, is the single word בֵּיתוֹ, *beytho*, meaning “his house” (*Gen.* 12:17, 14:14).

The quote above from *Liber L*, III:47 refers to a “line drawn” on page 60 of the original manuscript. This line, obviously drawn in a single, rapid stroke, touches only the letters *STBTII Say FA*. If the F is given a value of 6, these letters add to — yes, you guessed it — 418.

Soror Meral discovered that “Bes-na-maut,” the name of Ankh-f-n-khonsu’s father given in *Liber L*, III:38, may be written בֵּישְׁנ־מָאוֹת = 418. Frater Saturnus (Karl Germer) suggested that *Liber אל vel Legis* should be written אֵל וְהָלַל לְהַגִּים = 418. “Thebes,” which plays an important role in *Liber Legis*, is, in the native tongue, *Thebai*. If written תְּהַבַּי, it adds to 418.

Within the pantheon of *Liber Legis*, we find that הֶרֶוּ-רָא-הָא (Heru-Ra-Ha) and רָא-הוֹר (Ra-Hoor) both enumerate to 418. (These are Crowley’s transliterations. I would not have translit-

erated "Ra-Hoor" that way. But he did, then used these values repeatedly in his work, so the student should be prepared to recognize them. See, for example, the Opening of the A.:A.: Zelator initiation ceremony where these spellings are an important key to the formula of the ritual.)

What may well be the original detail that attracted Crowley to the number 418 is that it is the value of חיה, *khaiyath*, meaning "beast" (*Gen.* 1:25). He had long identified himself with the Beast from *The Apocalypse*. Although this identification was (both earlier and later) expressed especially through the solar number 666, and the Greek phrase το μέγα θηρίον ("the great beast"), here is an alternate interpretation in Hebrew. It explains his otherwise obscure reference, in an unpublished qabalistic analysis of *Liber L.* apparently dating from 1904, to 418 being the value of "my name." Furthermore, at the time *Liber L.* was dictated to him, he was living in Egypt under a false-name which was the Persian equivalent of this Hebrew *khaiyath*: Chio Khan, "the great beast."

These are only some of the more interesting associations of the number found in *The Book of the Law* itself. Some other Hebrew words enumerating to 418 include:

- אהבה (Ahav'tee) - I love (*Gen.* 27:4)
- אור הור (Or Heru) - The Light of Horus (which is the magical motto of my favorite editor). [Readers may note, from **BLACK PEARL** No. 1, that "a sword in my hand" (*Liber Legis* III:38) = 93. In that verse, "a sword in my hand" is equated with "thy light," the light of Horus. The two phrases are, therefore, somewhat interchangeable, providing another close correspondence between 93 and 418.]
- אה יאו (Eth IAO) - The Essence of IAO
- אתה הו (Attah Hu) - "Thou" and "He," or "Thou art He!" (אתה is the masculine word for "you." This phrase is, therefore, a wholly masculine expression of God in the second and third person.)
- בית בד (Beyth Bad) - House of an oil press, *or* of fabric, *or* of fabrication (lies)
- דמוי משיח (Damui Masheeakh) - Like unto the Messiah
- דמוי נחש (Damui Nakhesh) - Like unto the serpent
- הבאתי (Heyveythee) - I brought (*Gen.* 31:39)
- הגשמה אדני (Hag'shamah Adonai) - The realization (or, materialization) of Adonai (referring to the manifestation of the Holy Guardian Angel)
- העץ חיים פנימה (ha-Etz Chayim Penimah) - The Tree of Life within
- התאו (Hitta'o's'o) - They fell lusting (*Num.* 11:4)
- התאחד (Hithakhed) - To unite
- והאבדת (ve-Ha'avad'ahth) - And you shall destroy (*Deut.* 7:24)
- והגדת (ve-Higgad'aht) - And you shall tell (*Ex.* 13:8)
- זהרור (Zaharur) - Radiance, glow
- חטאת (Khatahth) - Sin, transgression, sin offering, atonement; punishment (from a root חָטָא, *khatah*, meaning, "to miss the mark, to err from the target"; *Gen.* 4:7, *Ex.* 28:9, *Isa.* 6:27, etc.)
- חטאת (Khatahth) - Sin offering (*i.e.*, sacrifices for the expiation of sin; *Ex.* 30:10)
- חטאת (Khattoth) - Sins (*Num.* 5:6). תחטא (Tekhetah) - Shall sin (*Lev.* 4:2, 4:27)
- חיה + נשמה - Chiah + Neshamah (implying Chokmah + Binah, Ab + Aima, Yod + Heh, Will + Love, etc.)
- חית (Kheyth) - Fence, hedge, enclosure; the eighth letter of the Hebrew alphabet; eight, eighth

חִיתִי (Khiti) - Hittite (Gen. 23:7, etc.); *i.e.*, descendants of the Canaanite named חִי, *Kheyth*, which means “fear, terror.”

יַחַח (Yakhath) - Union; the name *Jachath* (1 Ch. 4:2, 6:5, 6:28)

מַחְזָה מְשִׁיחַ (Makhazah Masheeakh) - Vision of the Messiah (מַחְזָה means “play, drama, view, sight, spectacle”)

מַחְזָה נָחֶשׁ (Makhazah Nakhesh) - Vision of the serpent

מְגֻבָּשׁ חֹכְמָה (Megubash Chokmah) - Crystalized wisdom

נוֹצָר חֶסֶד (Notzar Kheshed) - Created mercy

קוֹל בְּלֵב הָאֵהָבִן (Penimi Qol be-Leyb ha-Ehven) - The Inner Voice in the Heart of the Stone (קוֹל בְּלֵב = 326)

קָשִׁיחַ (Kahshee'akh) - Hard, rigid

הוּר - The letter TAV (ה = הוּר), spelled in greater plenitude

418 is also the value of a phrase reflective of the central purposes of Temple of Thelema, disclosed in the Portal ritual of the Order.

Looking for a good “magical name”? I just discovered the Enochian phrase Noco L , “Servant of The First (*i.e.*, of God).” No one has “claimed” it yet! It also enumerates to 418.

Greek words enumerating to 418 include:

Ἑρμης εἰμι - I am Hermes

Ἥλιος Ρ - Helios (Sun) + Rho (Sun)

μηρος - Thigh, leg; figuratively, the phallus

Παλλας Ἀθηνῆ - Pallas Athena

Παν Βαβαλον Παν - Pan Babalon Pan

ΡΠΣΤΟΦΑΛ - RPSTOVAL, one of the puzzling words from *Liber Legis* II:76.

Crowley analyzed it as: ΠΠ, ΡΡ (Fire of Sol, Force of Mars), 280; ΣΤ, ΣΤ (Fire and Force; Tarot Keys XX + XI), 31; ΟΦ, ΟΥ (Fire of the Devil, Force of the Bull), 76; ΑΛ, ΑΛ (Fire and Force, Justice), 31; altogether = 418.

Το Μη - Nothing; *lit.*, “The Not.” Also, a pun on the English “To me.” (Of the two Greek negatives, μη and οὐ, μη is the negative of *thought*, as οὐ is of *statement*. That is, μη says *that one thinks a thing is not*, where οὐ says *that it is not*. Crowley combined these two words in his $7^{\circ}=4^{\square}$ aspiration name, Οὐ Μη.)

On the basis of pure number, 418 is inseparable from the letter-name Cheth (חֵת), since it is with these three letters that the numeral 418 is written in Hebrew. They may be analyzed as: ח, the Charioteer, the “Crowned and Conquering Child;” ת, the Central Flame of Self, the mystic sperm, symbolizing the Father; and ה, the Universe or infinite space, symbolizing the Mother, or Nuit. Similarly, in Greek 418 is written υιη, Upsilon-Iota-Eta, equivalent to Vav-Yod-Heh — again, the formula of Child-Father-Mother.

418 factors to $2 \times 11 \times 19$, which numbers can be studied independently by the reader. It is especially related also to the number 38, since the digits of 38 add to 11, and $11 \times 38 = 418$.

[Special thanks are extended to our brother John Davis, who generously shared his list of 418-correspondences with us a couple of years ago. Several words or phrases listed in this article are from his collection. — I.B.]

TAKE YOUR FILL OF LOVE ~ UNDER WILL!

by Soror Meral

Do what thou wilt shall be the whole of the Law.

Come forth, o children, under the stars, & take your fill of love! — Cap. I, v. 12.

The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursèd! Accursèd be it to the æons! Hell. — Cap. I, v. 41.

... Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me. — Cap. I, v. 51.

If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit! — Cap. I, v. 52.

Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. — Cap. I, v. 57.

But to love me is better than all things. . . . — Cap. I, v. 61.

Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! — Cap. I, v. 63.

That is only the first chapter of *Liber ̎ vel Legis* on the subject of love. There is much more hidden behind other sentences, but some of it is for adepts at a certain stage. Today I wish to address the difficulties some folks find with love. What they think might be love is sometimes only a pale reflection and certainly does not have the intensity and purity of the above utterances. When the love of the Holy Guardian Angel is experienced, this intensity and purity is evident; and yet, even this intermediate step to the worship of Nuit is not as all-encompassing and intense as is the knowledge of and experience of the love of Nuit itself.

Liber LXV is also full of the knowledge of love as it was experienced by To Mega Therion. These exalted verses are often incomprehensible to even the sincere aspirant in Thelema. They are misunderstood and misinterpreted by the public at large, who perhaps have no conscious contract with their spiritual selves. And yet, the major religions of the world proclaim that “God is love,” or that the Universe is nothing but love, and so on in many different forms. The first chapter of *Liber ̎* confirms this knowledge; and today we see that something of interest is coming about due to such books as *Life After Life* and *The Light Beyond*, by Dr. Raymond Moody. These books give true accounts of persons who have been, for a few moments, in a death state, and have been brought back to life by modern medical techniques. In almost every case, the person who has been brought back from the dead reports a Being of Light, and pure and intense love and acceptance.

When a person falls in love, the first action is to fall in love with the *anima* if a man, and with the *animus*, if a woman. These are shadow figures in the unconscious realms which usually are made up of the finest ideals that a person may have. That is, these intermediate steps of *anima* and *animus*, I am convinced, are but shadows of the reality of the Holy Guardian Angel which, no doubt, has sent subliminal messages to the lover. *Anima* and *animus* do not partake of the universality of the H.G.A., therefore, they can be labeled only as intermediate steps.

It is evident that the new lover, or beginner, is really in love with his own Higher Self and expects the loved one to be a perfect incarnation of his own spiritual urges. But sooner or later the bubble of delusion bursts, and the loved one is found to be a person really unknown to the lover. In desperation, the lover might try to hold on to the imaginary creature, but finds he cannot. If he is wise, he then can take the next step and love the other person for whomever they are, with no desire to make changes in the partner. Then love becomes more perfect. This is still only a preliminary step to the Knowledge and Conversation of the Holy Guardian Angel. If a person can analyze for himself, he will discover that every time he has loved someone it was because he loved some perfect aspect of the *anima* or *animus*, or of the H.G.A. Himself. Each love gives a small clue as to who and what is the Higher Self, and as to some of the magnificences of the H.G.A.

But humans are often recalcitrant, and would rather stumble on the path to the perfections of love than change their ways. Then, of course, the “direful judgments of Ra Hoor Khuit” become active, and the person is brought through a good deal of suffering. Crowley stated in many places that the term “Ra-Hoor-Khuit” is a term referring to the individual H.G.A. of each person.

Here are some of the mistakes and stumblings which are quite noticeable even to those who have no training in the experience of love:

1. The lover seeks to control or own the partner and, in this guise of controller, tries to dictate what must be done, and not done, by the partner. An example of this is when both persons have taken up the study of occultism or of spiritual growth in some way, and the partner becomes possessive and states that they must do the studies and practices and rituals together, and is quite upset when the other has more genius than does the controlling one. In too many cases it has been noticed that an amiable partner gives in to this control, and progress is stopped or slowed due to the partner. This is why *Liber* ൧൯ advises that the lover “depart.” But then, if the partner so abused cannot depart, is he or she really a lover — or a slave to someone else?

2. Sexual lust without love is often mistaken for love, and then one or the other of those consenting to this sort of abuse is really given a blow to the psyche which may not be immediately apparent, but which will surface in negative form sooner or later. Examples of unbridled lust are only too prevalent in the media of today. Harm even comes to little children. If love is to be expressed, it should be with the joyful acceptance on the part of both partners. But this type of lust also has other forms, such as abuse of the mind or emotions of another. Lust without love also often leads to physical violence. This violence is tied up with the need to be in control, a form of twisted ego desire.

3. A person may claim to be in love with another when the real desire is to be in a position of power, or to have plenty of money, or to feel secure, or to end loneliness (hopefully), or to be as a child to a father or mother and thus be able to cling to childlike and undisciplined ways. There are many spurious ideas of what might be love in the idea of an ignorant person.

4. Possessiveness, jealousy, anger, and violence directed at the other person — these are not love. These are not acceptance of the other as a person in his or her own right. These are the outbursts of a negative ego. These are the tantrums of a child who does not believe in love. These out-

bursts lead to crimes against another. They are also the mark of a person who is controlled by the genitals and has not had control set in by the mind or by the spirit. As is apparent, such behavior marks a person as belonging to a lower echelon of society.

These are only a few of the mistakes committed in the name of so-called love. Certainly most persons could add a few more out of their own experiences. It must be noted that purity in love means that there is no admixture of negative or unworthy attitudes and emotions. This pure love humankind must strive to experience, for we are all here on this earth, in these physical bodies, to learn about the universal love of Nuit. The step towards this is to learn about the purity and intensity of the love of the Holy Guardian Angel.

The mistakes a person makes in the name of love are indeed punished severely; more so than mistakes of creed or dogma of any religion, and more than mistakes of intellect. Perhaps it has become evident that since the Universe is made up of love, we should all try to give ourselves practices or codes of honor concerning love.

In an attempt to purify one's love, to become worthy of the love of the H.G.A., one might take up disciplines and a code of honor something like this:

1. I will not try to own or possess another person nor to dictate what he or she must do. Nor will I allow anyone else to own or possess me.

2. I will not abuse another person with lower sexual urges which are divorced from love, nor will I allow such abuse to happen to me.

3. I will know my innermost desires in as intimate a fashion as possible, so that I do not mistake these desires for love of another person. (Psychological analysis and counseling may be necessary here.) I will not allow myself to become the victim of someone else's distortion of love.

4. I will seek to control the lower emotions so that jealousy, anger, violence, and anything negative directed to loved ones is not part of my expression. I will not allow such negative emotions to be directed to me. If I cannot fight, I will walk away from brutishness.

5. I have a right to share my body for pleasure with anyone whom I love and who loves me.

6. I will allow a loved person to step out of the circle of my love whenever he or she wills to do so. I will do nothing to hold him or her back. I will step aside. I will wish this person well.

7. I know that love is sacred, as it is a manifestation of the Law of the Universe. Its sacredness is brought home to experience by the love of one's own Holy Guardian Angel, and of Nuit. I will try to experience this purity and intensity of love to the best of my ability. I will be guided by the utterances on the subject which are in *Liber 78 vel Legis*.

So one's emancipation in the realm of love might proceed. Each person might have a different type of discipline or code of honor, but each must work on this. That is why love is under will — the Will of the Spirit. Also, love is under the Will of the Universe, as should be evident by now.

However, before I depart, let me remind you again that love takes many forms. One might love one's occupation, one's parents, children, friends. One might love nature, science, the arts — any activity. Whenever the overwhelming emotion of love is experienced, no matter in what guise, one is experiencing somewhat of the love pervading the Universe.

Love is the law, love under will.

LIBER AMORIS VEL CALICIS sub figurâ LXXII

000. Behold the Grail, uplifted in the heart of She who is He that I adore. It is an offering of perfect love. All that is pure, amethystine splendor asparkle, refracting the fluid and liquid dance of Her kiss that sips the nectar-blood of my soul.

00. An arrow's shaft splits the night, meteoric lightning flashing from the earth unto the threshold where atmosphere greets Her immeasurable Night of stars. I too am uplifted by mighty angel-wings unto the precipice of Her Mystery.

0. And love is the portal of its Understanding.

1. Thou art the breath, caressing my cheek, in thine incessant going. Yet Thou art with me always.

2. What Word compares to thine unending universe of Love? O plant Thee thine Word in the chalice of my heart, & I will bear Thee children that shall walk the Pathways of the Stars, & shall know the Father than begot them.

3. Yet thy skin is cool & pale in the moonlight. Not even night can cool the embrace of thine arms about me, nor darken the glistening silver-white substance of our love. I close my eyes and it shields them not; rather, you grow brighter still. Your eyes lock on mine unblinking, and uneclipsed, O mother, O lover, O child.

4. Thou art about me & through me. Thy kisses are at once in all places. The moist folds of thy skin are open & engulfing & devouring the whole of me. Yet I am *thy* gate, & the shaft of thy burning & luminous love impales me & rips me & feeds me even as thy mouth, thy touch, thy womb swallows me up.

5. In the silence of thy Night, Thou art beautiful, my Silver One, dancing, O my Golden One, ablaze & forthpouring the unending river of the stars. Let me die in thy stream of the many, of the none.

6. How art Thou now my husband that art my Bride? What word must I remember? Nail me to the door of thine enemy, to the door of the marketplace, to the door of thy sepulchre, that, naked & unknowing, even I may be a sign of thy devotion to all thy lovers.

7. O Mother, extinguish my brilliance in thy devouring night. Let not my brilliance stain the sublimity of thy perfection. Let not my little light blind me so that I cannot see Thee. Thy love is the velvet sheath to my sword, & the white-hot heat that tempers it. Take me for the sword in thine own hand, with which Thou art girt, O warrior-lover.

8. O amber heart, O crystal bell that ringeth once without end, I am the wine Thou bearest in thy Mass. My will is to serve Thee alone. Am I fermented aright? Is the vintage ripe? O, that I may give pleasure to thy mouth, O Belovéd.

9. Thou art the Rose to my cross — find new life in my heart! Thou art the Moon to my Sun, and I the wine to thy cup — I pour the whole of me into Thee.

10. I am alone, in a cold, grey, desolate land. There is no other to be found, no companion to ease the going. Yet Thou art the Light I bear (even when I know it not), and the strong, single staff that supporteth me.

11. "I turned me about thrice in every way; and always I came at the last unto Thee." For Thou art hidden in every thing I love, in all that I desire.

12. Even if I wander from Thee, Thou art there. Thy pleasure ever leads me into the depths of Thee; thy chastening hand is the caress of reclaiming me. I walk through the alleys of Hell, in the byways of my deeds, and the stifling heat is the clasp of thine embrace — yea, of thy holding me tight unto Thee.

13. Thou art the Sun at the hub of my being. Thy Word is the shaft which fills me, to which I conform myself. O, that I might be the still, silent pool that reflects Thee, the veil that reveals Thee.

14. Thou art the death of me. I am slain in my love for Thee, O devouring serpent, O immortal python, O crushing Wisdom.

15. I am uplifted in thy heart. My every instinct has become the echo of thy heartbeat. My life dances to the rhythm of thy pulse.

16. Think not to hide from me, O belovéd One, in thy grotesqueries. I see Thee behind thy mask. It is thy lovely body which I love beneath these motley veils, this midnight comedy; for there is none other than Thee to my eyes, my taste, my touch.

17. Strike! O, take me now, in an instant. Strike! with the passionate strength of thy love to overwhelm this silly thought I have of Thee, this struggling artifice. Flood the channels of my nerves with the lightning current of Thyself.

18. Take me, O husband! Draw me up unto Thee, O monarch of my soul.

19. Claim me, O wife. Let thy veils open & thy veiling mists part to admit me to thy Mystery, to the unexplored wilds of thy being.

20. Delight with me, O child. We are playmates for eternity, awakened from our chrysalis to the Truth of ourselves, twin companions in the innocent dance of ecstatic love.

21. Burn me, O flame. Thou art the breath of my Belovéd, the body heat of Her embrace, the passion of His seeding.

22. Thou art the entire universe of love, of delight, of joy. Let me be also thus to Thee, o coiled light within me, o wingéd snake which embraces me. In the Light and in the Night, let me be the vehicle of thy love — yea, let me be the vehicle of thy Love.

FRA. PROMETHEUS
May 1, 1997 E.V.

ERRATA:

In the first printing of **BLACK PEARL** No. 1, in the table on p. 34, the Hebrew letter associated with the Enochian I (י) was incorrectly listed as Kaph, כ, with a numerical value of 20. Kaph is the letter attributed to Jupiter, not to Sagittarius. The table was corrected in reprint, to attribute the letter Samekh, ס, and its numerical value, 60. We apologize for this error, and for any inconvenience or confusion it may have caused.— Ed.

AN INVOCATION

O coiled and constricted and chosen!
O tortured and twisted and twined!
Deep spring of my soul deep frozen,
The sleep of the truth of the mind!
As a bright snake curled
Round the vine of the World!

O sleeper through dawn and through daylight,
O sleeper through dusk and through night!
O shifted from white light to gray light,
From gray to the one black light!
O silence and sound
In the far profound!

O serpent of scales as an armour
To bind on the breast of a lord!
Not deaf to the Voice of the Charmer,
Not blind to the sweep of the sword!
I strike to the deep
That thou stir in thy sleep!

Rise up from mine innermost being!
Lift up the gemmed head to the heart!
Lift up till the eyes that were seeing
Be blind, and their life depart!
Till the Eye that was blind
Be a lamp to my mind!

Coil fast all thy coils on me, dying,
Absorbed in the sense of the Snake!
Stir, leave the flower-throne, and up-flying
Hiss once, and hiss twice, and awake!
Then crown me and cling!
Flash forward — and spring!

Flash forth on the fire of the altar,
The stones, and the sacrifice shed;
Till the Three Worlds flicker and falter,
And life and her love be dead!
In mysterious joy
Awake — and destroy!

ALEISTER CROWLEY
from *The Argonauts*, Act II (1904)

Sexual Mysteries

[What follows below is a segment from one student's diary, or magical record, excerpted and adapted by its original writer, Fra. Abraxas. Because it was first written as a diary entry, it does not have the usual stylistic elements of an article; this can be forgiven. We found it valuable not so much for technical instruction as for the underlying magical and mystical philosophy it expressed.]

*Although the practical methods to which allusion is made below are most commonly associated with one or two particular modern magical groups, they are actually traditional to many schools. Contrary to some popular opinion, they are not proprietary to anyone. Even the schools that primarily teach them typically claim that they are the basis of all of the great Mystery Systems of the past. While that statement is probably more than a little exaggerated, it does, nonetheless, reinforce the fact that there is little, and perhaps nothing, in what is reproduced below that is **distinctly** related to any one magical order, past or present. — ED.]*

The time has come for me to reexamine all I previously have been taught and have learned about the formal relationship of the sexual mysteries to magick. There is so much to write, so much that has floated through in recent weeks. I must, I think, "write it out," just to clear the pipes. That is, with so many years of accumulated thoughts, I will never be able to Perceive past them if I do not write most of this down first.

At the same time, those reading these words in some future time should not assume that these notes are in any sense complete. They are just what I am writing. They are more of a review, a survey if you will, and are not even necessarily profound.

I

Magical methods founded on sexual mysteries provide a formidable tool for the practical magician, it is true. I have **never** known the **full** eucharistic "rite" to fail of an effect often quite miraculous, and consistent with the details of the working.

There are, of course, problems with any magical method that really works. You are likely to get **exactly** what you ask for. I have certainly learned a hard lesson or two along the way!

For the most part, this, that I discuss in somewhat veiled terms even here in my magical record, is just another perfectly fine method, better than many others. I should add that I do not believe, nor have I **ever** believed even for a single moment (as Crowley did), that magical power exists *a priori* in the physical substance of the sexual fluids themselves. That is just one more projection, one more "giving away" of one's own inherent God-like power to something external to oneself. Such a thing perpetuates an egregious lie.

At the same time, I know fully well, from abundant experience, that the physical substance is capable of **taking on** magical characteristics or qualities after the manner of a most malleable talis-

*Sex ennobles
the spirit.
Passionate and
loving sexual
union uplifts
the spirit.*

man. It is highly impressionable. Yet here I may inadvertently mislead my reader; for, while I am certainly speaking of a physical substance, I cannot, in any actual experience, separate this from what I consider the **real** imprinting, which occurs indistinguishably from the other, yet in no identifiable “space.” It is an imprinting upon the First Matter of the alchemist. I **can** only say here that this First Matter is that which is meant by the letter Teth and, less specifically yet indifferently, by Gimel. It is Levi’s “Great Magical Agent,” yet far more subtle than that Agent is usually regarded. Yet “subtle” may miscommunicate for, at the time of the imprinting (that is, the consecrating) of this First Matter, it is more **substance** than is air. It is like an omnipotent fluid (as if I were in an ocean of it) which is unresisting (yet irresistible). It is like *liquid air that is sunlight*. There, that’s almost it exactly. And yet it is perfectly accessible, and amenable to the most minute impressions.

It is not different from the “plate of silver” whereon the Holy Guardian Angel doth write, as recorded by Abramelin the mage. It is that whereupon the magician traces the characters of nature.

II

The methods of sexual magick used to be (once upon a time) an end unto themselves for me; yet I get much more use from the principles since I have come to recognize this as merely one convenient (and hardly unpleasant!) approach to the subject. But while I am mostly trying to say that this is “just one more approach,” I must add *post haste* that I cannot imagine how one could near the real

*Free,
loving,
passionate,
mutually
fulfilling
sex
makes us sane.*

heart of the mystery of oneself, let alone exteriorize that *gnosis* in a directive magical impulse, without understanding the **real** nature of **what the sexual forces really are**. These are among the most important mysteries communicated by the Paths of the Portal, the three Paths leading to Tiphereth.

Freud was not entirely wrong to reduce all elements of personality — all of the dynamic forms of the World of Yetzirah in the Microcosm — to the sexual impulse. The Eros-Anteros duality is as fundamental as the coupling of Horus and Set, or the real fraternity of Abel and Cain. The relatively outer work is upon the dynamic forces of personality, also viewed as magical forces or as astral environments. (In this example, the astral plane vistas are the Salt, the magical forces are the Sulphur, and the patterns or “tendencies” of personality are the Mercury; yet all of the same Substance, and all, ultimately, indistinguishable from each other.)

From the level of personality, the psychopomp of the long journey in subconsciousness — and, at the same time, the very substance of that subconsciousness — is the sexual force itself. And this guide, who is also the terrain (inasmuch as ‘he’ is but the reflection of ourselves that we each see in the luminous silvery walls of that domain), is also secretly the **veil** which hides the Truth — the last veil of intimacy shielding, yet (if pure) also manifesting and giving creative expression to — the otherwise invisible Self that is within the ever-veiled Holy of Holies, or Sovereign Sanctuary, within each of us.

It is exactly this that is meant by the saying that Nature is the garment that veils the brilliant splendor of God, which cannot be looked upon. The veil upon the invisible does, in fact, **reveal** that which it covers, in a way discernible to the senses as they exist on the same plane as the veil.

Furthermore, sex ennobles the spirit. Passionate and loving sexual union uplifts the spirit. Passionate and loving sexual union actually can make even the dullest and grossest of us feel divine. It teaches us our Godhead. It is Apep that deifies Asar.

SEXUAL MYSTERIES

There is no question, therefore, that a healthy, balanced, fulfilled, shared sexuality can be the center of a profound mysticism. Sexual mysticism is easy to establish. Even the (seeming) lowest types can be said to “worship sex” (though perhaps some improvement is warranted in the thickness of their blinders which amplify their illusion of duality). Free, loving, passionate, mutually fulfilling sex makes us sane. Those who would deny it to us, withhold it from us, or wall us off from it seek to atrophy our will, our creative and transcendent and transformative sides. They seek to control us by belittling us — by cutting us off from that which truly expands, ennobles, and uplifts us — from that which can make us spiritually great.

III

But what of sexual **magick**? Here there is no problem seeing the method. Magick of any kind rests on determining an objective consistent with True Will, formulating it in language and imagery, and directing a dispassionate yet precise focusing of concentrated attention upon it, fortified with a passionate current of emotional force. It is not hard to see how sex (in various forms) provides all of the tools. Add the necessarily simultaneous consecration of a physical substance (the sexual fluid, whether male or female, or both), and a further aid is added. (There are further steps or details, of course; but they are not important to the present record.) I should say, however, that sexual magick divorced from sexual **mysticism** is Black Magick.

More deeply, the Adept (and perhaps even the Zelator) perceives that which is at once like unto the Sun and an interior phallus — that of which even kundalini is a veil. Here, no real explanation is possible.

So again, without meaning to, I have circled 'round to the mystical, rather than the magical.

IV

So having rambled thus, as an act of purification, and then having sat briefly in meditation and uniting with Him who is to me the sweetness of the Sun and all strength, I have my simple answer. Ultimately, yes these sexual mysteries are important and, ultimately, they will be learned by all. If they are taught, it must be consonant with each respective plane. In the outer world, they must be taught as the earthly joys of sexuality, and the political guarantee of sexual freedom, especially inasmuch as these fundamentally affect issues of identity. Beyond this, we must teach all to find THAT which is the real intent of the teachings of Thelema, the Knowledge and Conversation of the Holy Guardian Angel. They must be taught the initiated ways of love, and learn to inflame the inmost, not (just) the outermost. In this way, their own Inner Teacher will complete their training in time.

*Sexual magick
divorced from
sexual mysticism
is Black Magick.*

FRA. ABRAXAS



Precepts of Union. . .

1: “Now Is Yoga Explained”

by Yogi Pranavananda

Patanjali’s *Yoga Sutras* is a very old book, a classic which has been copied and recopied by writers for thousands of years. By no means are **all** great books on yoga derived from the *Yoga Sutras*, but most of them are. This includes most of the writings on yoga by Aleister Crowley.

The Sanskrit word *sutra* is usually translated into English as “aphorism.” This, in turn, is defined as “a tersely phrased statement of a truth or opinion; an adage;” that is, a precept. The title *Yoga Sutras*, therefore, may be translated “Precepts of Union,” for *yoga* means “union.”

More literally, *sutra* means a thread on which jewels are strung. If you have nothing else to meditate upon, this image is a good place to start! This is what differentiates a *sutra* from an aphorism. The latter is short, pithy, and isolated. The former is part of a continuous thread of ideas. The image of a thread on which jewels are strung will become more meaningful the more one practices meditation and learns, **from experience**, the nature of the workings of one’s own mind.

We could spend our time discussing the detailed history and credentials of this book; or we can get right into discussing and practicing yoga. The latter is likely to prove far more valuable, and is therefore the route we pick. But a few preliminary remarks on the structure of Patanjali’s work may prove valuable. The *sutras* are divided into four chapters. The structure of these chapters suggests they were intended as instruction to those passing through a graded initiation system. I suggest this despite the fact that there is no direct evidence known to me that this is so. Other ancient yoga writings, such as the *Shiva Samhita*, are explicit that they belong to an esoteric ceremonial initiatory tradition; but this is only implicit in the *Yoga Sutras*.

The purpose of the first chapter is to get one meditating! That’s my purpose in this first article as well. We can deal with theory later, as necessary. But before proceeding, there are five Sanskrit terms you need to understand. We will use them constantly, and there aren’t any English words that exactly mean the same thing. These words are: *yoga*, *Purusha*, *prakriti*, *chitta*, and *vritti*.

Yoga means “union,” especially spiritual union. Like the English “yoke,” “join,” “syzygy,” and others, it comes from the root, *yeug-*, “to join.” To join what? Well, this can mean different things at different levels; but the ultimate meaning is to join ourselves to our spiritual roots — to what some call the Self, and others call God. The label doesn’t matter — when you get there, you will have all the answer you need. The philosophy of *yoga* says “DO!” You can attach labels and names and theories to it later. Notice that *yoga*, “union,” means the same thing as the English “religion,” or “re-ligature” — to re-yoke, or re-connect, to our spiritual origins. It is also similar in meaning to the terms “knowledge and conversation” used by Western magicians to describe their spiritual goals; for “knowledge” and “conversation” are both old terms for sexual *union*.

Purusha and *prakriti* are trickier, simply because the intellect tends to want to make them too complex. Basically, *Purusha* means the Self — the REAL Self — and *prakriti* means everything else. But in that “everything else” is included much that we normally think of (in everyday life) as ourselves. Our body is not our Self — it is part of *prakriti*. So are our thoughts and emotions, and every single part of us except the ONE part that IS. *Purusha* is often translated “Self,” and *prakriti* “nature.” Or *prakriti* is “the seen,” and *Purusha* “the Seer” — that is, the see-er, or one who sees. *Purusha* is the “witness” of all experience. Others interpret *Purusha* to mean “spirit,” compared to *prakriti* taken as “matter.” This isn’t a bad comparison; however, *prakriti* includes much more than the gross matter of our physical senses, and *Purusha* should not be so abstracted as to lose the idea of an actual *being* (the word literally means “person”).

Now, here is a very good example of where it is too tempting to get complicated. Philosophers have written many things over many centuries analyzing this basic idea and making it more complicated. What do we mean by “self”? And what by “other” or “nature”? Is *Purusha* the same as *Atma*, or the Hebrew *Yekhidah*, or even *Ishvara* (the Hindu name for the Holy Guardian Angel)? How close are *Purusha* (the witnessing point-of-view and Self) and *prakriti* (the whole of nature) to Hadit and Nuit, the Center and the Circumference? We may get some of these questions answered as we go; but the main point I wish to make right now is that these questions are all the wrong kind for the practice of *yoga*! Don’t get complicated. Complications keep the mind too busy, and it’s harder to practice *yoga*! Be simple. Don’t worry about the details. You intuitively know what is meant when I say “yourself.” You intuitively grasp what might be meant by *prakriti* as nature, “the seen,” all of your phenomena, everything that isn’t YOU. And your idea of what is meant by “yourself” will change as you go along, so there’s no good to be gained from pinning it down anymore than that. There’s you — and there’s everything else. Get the simple idea.

We have two more words to cover. One is *chitta*, usually translated “mind-stuff.” You may not be used to thinking of your mind as composed of “stuff;” but both the *yogis* and the alchemists say that it is. Consciousness is regarded as **substance**. For example, this is **one** thing the alchemists mean when they call Mercury, the astrological symbol of mind, “our water.” It can be observed flowing, moving, branching, congealing, circumventing, etc. just like water. Because of this similarity, *chitta* is sometimes most conveniently translated as the **pool** or **stream** of mind-stuff.

Vritti is usually translated by *yogis* as “modification.” *Vrittis* are “modifications” of the mind-stuff, particular **states** or **forms** that the *chitta* assumes, such as specific thoughts, reactions, or attitudes. But what is very interesting is that the word *vritti* literally means “whirlpool.” So the *vrittis*, commonly translated as “modifications of the mind-stuff,” may be conceived as **whirlpools in the pool of mind-stuff**. Patanjali claimed there are five classes of *vrittis*. His discussion of these (Cap. I, ss. 5-11) is worth studying, because there is a subtle, sage psychology therein. But in practice they don’t hit the mark. They serve only to make the point that **all** “modifications” of *chitta* are *vrittis*. With the knowledge of esoteric psychology which a modern understanding of the Hebrew Qabalah gives us, we may best say that all **thoughts**, all **emotions**, and all **images** are *vrittis*. These are the primary contents of the individual human psyche, and the primary forms that consciousness adopts therein.

Okay. If you understand these five words, then we are ready to define *yoga*. In Cap. I, ss. 2-4, Patanjali defined it as follows: “*Yoga* is the restraining of the *chitta* from taking various *vrittis*. Then, *Purusha* rests in Its own state. Otherwise, *Purusha* is identified with the *vrittis*. ”

That is: To attain to the Union which is the purpose of *yoga*, we must learn to quiet the whirlpools in the lake of our consciousness. We must restrain the *chitta*, or “mind-stuff,” from taking

on various forms, from becoming thoughts or emotions or images. We must quiet those thoughts and emotions and images that **do** arise, and learn how to exist, and be conscious, in a state where they do not exist. When we attain this, *Purusha* — the Self that we really are — rests in its own inherent state, unmodified by distorting conditions, not caught up in mistaking its thoughts, its emotions, and its images for itself. This is a state of inner certainty, serenity, and True Will. Though we may only be able to enter this state for short periods of time, its gradual penetration of our soul will bring us, the rest of the time, into a closer and closer approximation of this state.

How do we do this? We meditate. Any other skills or methods in *yoga* are only there to help us meditate. And though the literature gets pretty complicated sometimes, with lots of Sanskrit words that nobody explains, and lots of theory that nobody's sure about anyway — the basic methods are pretty simple. We will cover them in the next couple of paragraphs. Later installments in this series will cover more of the technicalities; but if you persist in practicing what is given below, you will eventually get the results of *yoga* or Union.

Patanjali gives us the whole secret, in a back-handed sort of way, in ss. 31-32: "Grief, mental distress, physical unsteadiness, and irregular breathing also interfere with sustained concentration." Grief and mental distress are disturbances of the emotions and mind, respectively. They are powerful "whirlpools" in the lake of consciousness, mighty *vruttis* in the *chitta*. These must be quieted down somehow, as a preliminary. (Of course, sometimes we can't do this on demand. Sometimes obsessive thoughts or unshakable negative emotions have too strong a grip. One can still sit in meditation, and it may, in fact, solve this problem. One just has to understand that the mental or emotional distress will make meditation harder.) So if grief, mental distress, physical unsteadiness, and irregular breathing interfere with sustained concentration, the key to *yoga* is: **Set aside emotional and mental preoccupations. Make your physical body steady. Breathe regularly. Then practice sustained concentration.** Does this sound hard? If it does, then remember that you can't expect to be perfect at the start. Just start. Everyone reading this can do it.

You can concentrate on **something** or on **nothing**. Concentrating on **nothing** is more advanced, but is much harder for most people; so you probably want to start by concentrating on **something**. Do this long enough, and you'll eventually end up concentrating on **nothing** anyway!

On what should you concentrate? Anything at all. Different things work for different people. The exercises suggested by Frater Yod in his article, "It's In the Basics" in **BLACK PEARL** No. 1 are a good start. Or use a candle. Or any simple symbol. Or imagine a warm, blazing Sun at your heart center, or a simple candle-like flame in the middle of it. Or think of a person whom you respect and to whose level of compassion and wisdom you aspire. Or pick anything else at all.

Even though concentration works independent of any moral considerations of the object on which you concentrate, it **is** recommended, however, that you pick an object you consider holy, or consistent with your ultimate goals and aspirations. Why is this? It is because, if you persevere in your meditations, you are likely to get very definite results! — but not **perfect** results the **first** time. Results from meditation can be very powerful. They can blow your mind. And the first thoughts or images to rush back into the mind after this can be very obsessing. They can seem to be the whole universe, and take on very great importance for a while. So pick carefully the object of your concentration or meditation. (*To be continued.*)

[Editor's Note: It is not yet clear whether "Precepts of Union" will run in **every** issue of **BLACK PEARL**, or **every other** issue. This depends on the author's schedule, and available material vs. available space in the journal. Let us know what you think.]

FIRST GATE

Just the first hour.
Already I've traveled far down this river
 into the thickening darkness.
Traveled far and changed.
Would she recognize me,
She whom I left behind
 as the darkness pressed in upon my heart?
Would she know me behind this mask
 of the Ram headed god
 in the company of gods singing my praise?
Already I hear laughing for such pomposity.
I try to remember the feel of her body
 as she slept next to me, or the sound of her breathing.
These were my comfort in the darkness.
But the memories dim, swallowed whole by this darkness.
Does she know that I still love her — Even here?
The Bark slows as the din of my
 praise grows louder as we approach the Court
 of the Baboon gods.
I am sick with longing as I disembark.
The lapis tiles are warm to my feet.
The Baboon gods assemble grinding their teeth
 hungry for my flesh.
When I lived did I dream of them?
Was I a small lichee nut tossed from ape to ape?
Where these the night terror of my childhood?
They wait with eyes like red coals
 for me to chant the words of power or be dismembered.
The darkness presses in upon my heart as I begin:
“O Great Baboon gods open these your doors,
 allow me to pass safely,
Illumine the darkness
For I have made you.
I have fashioned you from my soul.”
Can they see behind this mask,
 the single tear welling up
 in the corner of my eye?

GEORGE CARVALHO

RITUAL IS CHILD'S PLAY

Let the rituals be rightly performed with joy & beauty!

— Liber Legis, II:35

With what attitude do we approach our ritual work? As we continue performing something as simple as the daily use of the Lesser Ritual of the Pentagram, after several years of doing so, do we approach it with the same excitement and wonder as we did when we first began its practice?

I have often heard, from various sources, that we must take our work seriously — and I agree, we should. But that doesn't mean sullenly and solemnly, or with detachment and boredom. Each time a practice is begun and during it, one should cultivate the proper attitude to the work. Our Holy Books have numerous examples of how this should be done and the verse quoted at the beginning of this essay is a good example.

How much attention to detail do you apply to your work? How much of your own creativity goes into it? Do you enjoy what you are doing? And, most importantly, can you laugh at yourself while you're doing it?

Let me tell you a story, one that actually took place; but first, I must preface this with some details. My mate and I are one of the few couples within our Order that are actively raising young children. Together, we have four children, two girls and two boys, ranging in age from six to thirteen. We have been very careful in our dealings with them not to force upon them our beliefs and practices. As students on a Thelemic path, we simply try to live our own lives in accordance with our Thelemic principles; and we also know that children learn best by example. Even if they choose not to become "practicing Thelemites," we want them to grow to be healthy, happy, responsible adults who live their lives in accordance with their own True Wills, whatever those happens to be! (And yes, this **would** be Thelemic, even if not labelled by them as such.) However, they do accompany us to many public events sponsored by the Los Angeles area temples of Temple of Thelema. We do allow them to get involved to the extent they can, as long as it is their choice.

One series of events in which they have participated over the years is the public presentation of the Rites of the Holy Father, Holy Mother and Holy Child. Those of you who are familiar with these public rituals will be better able — based on memory — to follow along in my story. Those of you who have not seen them will have to "become as little children" and use your imagination.

One night while I was out and my mate was home with the children, she was helping them make a candle. When they finished, the children were wishing they had four candles, so they could each have one — but then, of a sudden, they decided to play a new game. They asked her to go into our bedroom and wait while they set things up, saying to her that they would call her when they were ready. This is a common form of play for them — they often do spontaneous plays and dances for us — and she went along with it, thankful for the momentary quiet, and hopeful they didn't make too much of a mess.

RITUAL IS CHILD'S PLAY

When they were ready, the children came in and escorted her into a dimly lit living room where they had some chairs set up for an audience. They had her sit down, then stood three in a circle with one in the center. (This is the arrangement of the four officers in the three public rites mentioned previously.) They next began a series of speeches that resembled the speeches for the officers of the public rites, making up some of it as they went along, and finished with all four of them chanting the sacred word AUM together. Following this, they began circling clockwise together, then lined up as the officers would for the communion part of the rite. One was sitting at the table with a plate filled with torn pieces of bread. The other three had a candle for fire, a glass filled with water, and a jar filled with potpourri (crushed flowers) for air. As they had my mate go through the line, the children correctly uttered to her the four short "Mystery phrases" which are declared to the communicants at this point in the ritual. (If you have attended any of these public rites, you know exactly what I mean here. If not, then I don't want to spoil the impact or surprise.) They repeated the entire communion section four times, so that each of them could offer her the blessing of each Element. They ended by circling once again and parading out and down the hall.

In short, they accurately reenacted, from memory, all of the essential parts of the public ritual.

As they played, performing their version of these public rites, they were joyous and laughing. They were also serious, too, since they berated my mate when she started laughing at one point. She didn't laugh because she thought they were simply silly children, but at the joy and wonder of it all. Yet they would not be laughed at even in their divine play.

Imagine, now, what amount of concentration and attention had to have occurred for them to repeat and follow this ritual. None of them has ever studied the scripts. And if you watched them in the Temple during the actual public performance of these ceremonies, at times they looked distant and bored. Yet they took it all in — almost every detail of it! And then to express it, without any prompting by their parents or anyone else, and to represent those Divine Principles with a certainty that only comes from "knowing" and from experience. . . It is incredible! Yes, I am the parent, both biased and definitely filled with pride that they would actually play out our Divine Works; but it is still incredible to me. What a lesson!

So the next time you are performing a ritual, remember to pay attention to detail and be present in the moment. Also, be creative, let spontaneous play enter in where possible and, most importantly, rejoice; for remember, long before the Æon of the Child Horus, it was written in a holy book:

. . . unless you turn round and become like children, you will never enter the kingdom of Heaven.

FRA. E.P.M.



CEREMONIAL MAGICK, Part 2: Wisdom in the Practice of Magick

Throughout my entire life — throughout the last half of the Twentieth Century now coming to its close — the most pressing question facing humanity has been: With all of the power we have acquired, have we also the wisdom to employ it rightly?

In the first installment of this ten-part series of articles, we discussed ceremonial methods for generating magick power. The second task in our proposed curriculum, now before us, is to acquire “understanding of the Mysteries of Magick, and Wisdom in their use.”

As with last issue’s topic — and, indeed, any magical objective we might set for ourselves — the means of accomplishing this end are numerous. For example, methods could be employed similar to those used in Issue No. 1. But in planning this article series, we have set out not just to demonstrate how ten different magical objectives can be met, but also to show as many different magical methods; so we have something quite different in mind for the present article.

First, though, go back to the step-by-step structure for ritual design given on pp. 21-22 of **BLACK PEARL** No. 1. (Plan on keeping that list handy. We will probably refer to it every issue from this point on.) Look first at “The Five Preliminaries.” Though we will not go through each of these preliminaries point by point in the present article, **you** definitely should give considerable thought to every one of them before undertaking your own working of the present objective.

The first step, though, is essential to discuss. It is to have a clear statement of our objective. The purpose “to acquire understanding of the Mysteries of Magick, and Wisdom in their use” can be interpreted in at least two distinctive ways, one general and one specific. By the former, we mean the general, gradual growth within ourselves of this wisdom and understanding — that is, the awakening of our innate magick power, To Be Wise. The other way of looking at this objective is as the seeking of specific guidance on a specific magical question — wisdom with regard to a particular situation. The method discussed below is applicable to both of these.

The method proposed is a special application of *Liber Israfel*, a ceremony, originally written by V.:H.: Fra. Iehi Aur (Allan Bennett) and later rewritten by Aleister Crowley, for the invocation of the Egyptian god Thoth or Tahuti (Djehuti). The practical method of applying this was taught to the present writer in the early 1980’s by Israël Regardie. It was his primary method of performing practical magick. We have used it many, many times in the intervening decade and a half, and it has become a favorite of the ongoing Wednesday night C.O.T. class in Los Angeles.

Liber Israfel is reproduced at the end of this present article. The method of its practical employment is incredibly simple in concept, and is this: Thoth was, among other things, the Egyptian God of Magick. In theory, He is a god whose Word is all-powerful in the production of magical phenomena. Therefore, one merely has to **become** that god, and give utterance of the desired objective, stated as a command. Identification with Thoth is effected by means of the invocation in

Liber Israfel. §§10 and 11 of that invocation recall that when Thoth speaks a command, “All things obey my Word.” Provided that the magician has, in fact, **realized** an identification with the god, all that is then required is to make declaration of the intended result.

As is surely evident to the reader, this method can be used for much more than to acquire wisdom. But since Thoth is especially a God of Wisdom, this present objective seemed as good a place as any to introduce this particular technique.

Aleister Crowley gave an excellent discussion of this ritual in *Magick in Theory & Practice*, Cap. 2. The student is encouraged to study that chapter at length. The most important consideration is that *Liber Israfel* is structured on the formula of the Tetragrammaton, יהוה, in a way that will now be explained.

The first portion of the ritual (§§4-5) corresponds to the letter ך, Yod, representing the primal masculine idea. These verses are **projective**. The method is to build up, from imagination (that is, from astral, or Yetziratic, substance, controlled by your mind), the image of Thoth just as you are describing it. Each detail of §5 should be imagined and built up, either in the eastern extreme of your temple, or in the direction where the planet Mercury actually is at that hour. Studying pictures of the god will make this much easier if you are not familiar with His appearance. The “Wand of Double Power” in the god’s right hand is the so-called Phoenix Wand (but which is primarily expressive of symbols of the god Set) with its binary tail. The “Rose and Cross of Light and Life” mentioned here is the Ankh, grasped in Thoth’s left hand. The rest is obvious enough.

Part two includes §§6-7. It corresponds to the letter ה, Heh, representing the primal feminine idea. In this portion, therefore, the magician is **receptive**. The image of the god having been built up, the magician now conceives that he or she is **hearing** these two paragraphs come from the god Himself — right from the image that has been created to *house* Him — in such a way as to increase the magician’s inner experience and conviction of the god’s actual presence.

Part three includes §§8-11. It corresponds to the letter ך, Vav, representing the child of ך and ה. ך is the Hebrew word meaning “and,” representing union and conjunction. Therefore, this third phase is represented by the experience of **union between the magician and the god**. One must “get out of the way” for this to happen — must lose oneself in the immensity of the deity. Experience with the assumption of God-forms, the vibration of Divine Names, and other means of invocation will make this easier — all of which are taught adequately in *Liber O* and must merely be practiced by the student. The words of this part of the ritual will help considerably but, when all is told, the success of this ritual relies on the magician’s own experience and innate capacity, brought to bear at this one point in the ritual, climaxing at the end of §11.

(A personal anecdote is worth telling, to indicate what one might expect. The first time I attempted this ritual was for a class of two students almost 15 years ago. We were going through the rituals in the back of *Magick in Theory & Practice*, and got to *Liber Israfel*. I had no expectation that **any** result would be produced, I simply intended to walk through it as a demonstration of how one **might** use it. But at the climax of this ך section, there was suddenly **someone else** inside of me! I was perfectly conscious, but my conscious mind was **not** the one in charge. The image of Tahuti’s God-form became extremely vivid — so much so that I began turning my head back and forth so that I could see out of the eyes that were at either **side** of my ibis-like head. I felt that I **could** have resumed control at any point, but had no desire to do so. I was simply a witness. The two students, I think, thought that my bird-like head movements were simply weird affectation until, the ritual at its climax, my vocal cords were used to produce a voice not my own that asked, “Why do you sum-

mon Thoth?” Neither stunned student really knew what to do or say. They simply looked at each other, wondering, I suppose, what to do next. Their puzzlement was interrupted by Thoth’s bellying, “You **DARE** greet the God of Speech with Silence?! Speak!” One of them found his voice at this juncture and began asking questions, which the god answered — with answers usually not within my own realm of knowledge. When all was finished, He and I mutually consented to his departure, and it was thus accomplished.)

§§12-18 correspond to ה, Heh-final of Tetragrammaton. Crowley’s discussion of this part is definitely worth study. In some applications of this ritual, these paragraphs are of the utmost importance in “grounding” or completing the manifestation. But in the present application, they may not be necessary at all. Uttering the magical objective as a command comprises the fourth part of the ritual. One then goes directly to the closing. However, there is no reason that the magician cannot use any part of §§12-18 as he or she sees fit, to perfect and intensify the union with the god.

How to perfect such an invocation is not a subject that can be easily explained. The keys to this are, an intense ardor (“enflame thyself in prayer”), and the willingness to completely lose oneself in the vast majesty of the god. One must be willing to have one’s own ego displaced in the process.

However, to do this safely — to circumvent obsession by a mischievous lesser spirit — appropriate magical safeguards should be set in place. This returns us to the checklist given last issue; specifically, the part headed “The Six Ceremonial Phases.” The exact implementation of these can be varied quite widely by the individual magician, so long as sound principles are observed. Thus, Phase 0, “Banishing & Purification,” would commonly include — in addition to any other preparation of the space the magician might elect — at least the Lesser Banishing Rituals of the Pentagram and Hexagram. (The Hexagram is needed because this is a planetary ritual.) Also notice that *Liber Israfel* provides one approach to the banishings within itself, in §§1-3. These could be used independently or, preferably, in combination with the banishing rituals. *Procul, O procul este profani* is a Latin translation of the Greek *Hekas, hekas este bebeloi*; it means, “Hence, O hence, ye profane!” “Bahlasti” and “Ompehda,” from *Liber Legis* III:54, are clearly included here by Crowley as banishing formulæ. Some readers may draw meaning from our own interpretation of these words: that *Bahlasti* = באהלאשטי = 358, the value of *Messiah* and all the rest (a Fibonacci numerical pattern on which the geometry of the Pentagram is based); while *Ompehda* = עמפהדא = 200, ה, the Sun! These two fierce exclamations are thus common elements of Tiphereth, and also represent the power of the Pentagram (358) and Hexagram (200). Their total, 558, is the value of הַקְבִּנוּ, *thiqqahvennoo*, “curse them” (Num. 23:28) — more than a little interesting, considering the context of their use in *Liber Legis*, Cap. III.

Phase 1, the “General Invocation,” may be undertaken however the magician deems fit. Some feel that this entire ritual accomplishes this purpose. Phase 2, “Oath or Proclamation,” can be in the form of §4 of *Liber Israfel* itself.

This brings us to Phase 3, the “Specific Invocation.” We have invariably found this method to work best if *Liber Israfel* is preceded by the Greater Invoking Hexagram Ritual of Mercury. (Since Thoth is equated to both the Higher and Lower Mercuries — both Chokmah and Hod — twice we tried the ritual with invoking hexagrams of Chokmah. Both times, the results were quite disappointing. We have no clear theory on this, merely experience to report. When a Mercury invocation was used instead, there has never been a cause for disappointment.)

FRA. A.H.

LIBER ISRAFEL
SVB FIGVRÂ LXIV

A.:A.: Publication in Class B.
Imprimatur: N. Fra. A.:A.:

[This book was formerly called "Anubis," and is referred to the 20th key, "The Angel."]

0. The Temple being in darkness, and the Speaker ascended into his place, let him begin by a ritual of the Enterer, as followeth.
 1. 1 Procul, O procul este profani.
 2. Bahlasti! Ompehda!
 3. In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.
 4. I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil.
 5. O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! Thee, Thee, I invoke.
 - O Thou of the Ibis Head! Thee, Thee I invoke.
 - Thou who wieldest the Wand of Double Power! Thee, Thee I invoke!
 - Thou who bearest in Thy left hand the Rose and Cross of Light and Life: Thee, Thee, I invoke.
 - Thou, whose head is as an emerald, and Thy nemmes as the night-sky blue! Thee, Thee I invoke.
 - Thou, whose skin is of flaming orange as though it burned in a furnace! Thee, Thee I invoke.
 6. Behold! I am Yesterday, To-Day, and the Brother of To-Morrow!
 - I am born again and again.
 - Mine is the Unseen Force, whereof the Gods are sprung! Which is as Life unto the Dwellers in the Watch-Towers of the Universe.
 - I am the Charioteer of the East, Lord of the Past and of the Future.
 - I see by mine own inward light: Lord of Resurrection; Who cometh forth from the Dusk, and my birth is from the House of Death.
 7. O ye two Divine Hawks upon your Pinnacles!
 - Who keep watch over the Universe!
 - Ye who company the Bier to the House of Rest!
 - Who pilot the Ship of Ra advancing onwards to the heights of heaven!
 - Lord of the Shrine which standeth in the Centre of the Earth!
 8. Behold, He is in me, and I in Him!
 - Mine is the Radiance, wherein Ptah floateth over the firmament!

- I travel upon high!
I tread upon the firmament of Nu!
I raise a flashing flame, with the lightning of Mine Eye!
Ever rushing on, in the splendour of the daily glorified Ra: giving my life to the Dwellers of Earth.
9. If I say "Come up upon the mountains!" the Celestial Waters shall flow at my Word.
For I am Ra incarnate!
Khephra created in the Flesh!
I am the Eidolon of my father Tmu, Lord of the City of the Sun!
10. The God who commands is in my mouth!
The God of Wisdom is in my Heart!
My tongue is the Sanctuary of Truth!
And a God sitteth upon my lips.
11. My Word is accomplished every day!
And the desire of my heart realises itself, as that of Ptah when He createth!
I am Eternal; therefore all things are as my designs; therefore do all things obey my Word.
12. Therefore do Thou come forth unto me from Thine abode in the Silence: Unutterable Wisdom! All-Light! All-Power!
Thoth! Hermes! Mercury! Odin!
By whatever name I call Thee, Thou art still nameless to Eternity: Come Thou forth, I say, and aid and guard me in this work of Art.
13. Thou, Star of the East, that didst conduct the Magi!
Thou art The Same all-present in Heaven and in Hell!
Thou that vibratest between the Light and the Darkness!
Rising, descending! Changing ever, yet ever The Same!
The Sun is Thy Father!
Thy Mother the Moon!
The Wind hath borne Thee in its bosom; and Earth hath ever nourished the changeless God-head of Thy Youth!
14. Come Thou forth, I say, come Thou forth!
And make all Spirits subject unto Me:
So that every Spirit of the Firmament
And of the Ether,
And of the Earth,
And under the Earth,
On dry land
And in the Water,
Of whirling Air
And of rushing Fire,
And every Spell and Scourge of God the Vast One, may be obedient unto Me!
15. I invoke the Priestess of the Silver Star, Asi the Curved One, by the ritual of Silence.
16. I make open the gate of Bliss; I descend from the Palace of the Stars; I greet you, I embrace you, O children of earth, that are gathered together in the Hall of Darkness.
17. (*A pause.*)

18. The Speech in the Silence.
The Words against the Son of Night.
The Voice of Tahuti in the Universe in the Presence of the Eternal.
The Formulas of Knowledge.
The Wisdom of Breath.
The Root of Vibration.
The Shaking of the Invisible.
The Rolling Asunder of the Darkness.
The Becoming Visible of Matter.
The Piercing of the Scales of the Crocodile.
The Breaking Forth of the Light!
19. *(Follows the Lection.)*
20. There is an end of the speech; let the Silence of darkness be broken; let it return into the silence of light.
21. The speaker silently departs; the listeners disperse unto their homes; yea, they disperse unto their homes.

LOTUS OF THE ÆON

Thou, eye! Thou, sun! Thou word!
Thy passion doth enfold me, and imbibe me in thy lust!
Reveal thyself to me. . .
In the sign of Harpocrates!!
I speak within the silent blue; deep and unfathomable.
I, a Child, have been renewed!
I am increase and I am light!
Perfect, whole and abundant is my splendor and my strength!
Within the nurturing of Her deepening embrace,
Nuit unites with Hadit as the night becomes the day.
The starry canopy of blue becomes the winged globe of flame!
I am the name that crowns the day!
I am a scourge and a hawk to my prey!
I am the wine of ecstasy in the embrace of my beloved!
They who enamor me,
Will meet me seated upon a lotus,
Beneath the fiery orb of my father Hadit,
Within the watery sphere of my mother's dark embrace!

RODERICK A. MONTGOMERY
October 30, 1996 E.V.

HUNCHBACKS & SOLDIERS

Following the publication, last issue, of the *Golden Dawn* original of *Liber Libræ* — from the private papers of J.W. Brodie-Innes — several readers asked for more information on the man. The following biographical material was editorially cut from Mr. Eshelman's article in Issue No. 1. — FRA. A

John W. Brodie-Innes — G. . H. . Frater Sub Spe — had a most colorful and interesting history in the Hermetic Order of the Golden Dawn. He was initiated into the First Order (0=0 Grade) in August, 1890, and into the Second Order (5=6 Grade) on April 6, 1893. He was a lawyer, and exceedingly learned. While a Zelator Adeptus Minor, he wrote Flying Role #25, "Essay on Clairvoyance & Travelling in the Spirit Vision." His wife, F.A. Brodie-Innes, was also a member, initiated into the First Order in February, 1893 under the motto Sub Hoc Signo Vincas; and into the Second Order on December 6, 1894.

He was the first Imperator of Amen-Ra Temple No. 6 in Edinburgh. (His wife was the initial Cancellaria.) Then, about 1896, he founded his own "Solar Order" and "Cromlech Temple" within Amen-Ra's Second Order membership (not to be confused with one or two modern cults of similar name). Although he had Westcott's tacit approval of this, these actions apparently cut against Mathers' grain, and probably led to the subsequent political conflict between Mathers and Brodie-Innes. In early 1897, during a power struggle in Amen-Ra Temple between Brodie-Innes and William Peck, Mathers removed Fra. Sub Spe as Imperator, and asked him to resign from Amen-Ra altogether, resuming "private membership" in Isis-Urania Temple No. 3 in London.

Nor did Fra. Sub Spe appear loyal to Mathers during the schism in 1900. In fact, in 1902, he, Percy Bullock, and R.W. Felkin were the three Adepts elected to govern the rebellious Isis-Urania Temple in London. When their terms expired a year later, it was Brodie-Innes and Dr. Felkin who, together, formed the Stella Matutina, the most famous of the post-schism G.D.-derived groups — under the ostensible authority of the Third Order Secret Chiefs ("Sun Masters") allegedly contacted by Felkin. Fra. Sub Spe was the initial Præmonstrator of Amoun Temple (S.M.) in London.

In 1910 he changed allegiance again. He left the S.M. to refound Amen-Ra Temple, now as an Alpha et Omega Temple loyal to Mathers. Despite this, he continued to operate his Cromlech Temple and "Solar Order," which were still active in 1915. It is after his affiliation with the A. . O. . in 1910 that Brodie-Innes received the paper reproduced in **BLACK PEARL** No. 1. He signed himself as an Adeptus Exemptus, 7=4. This may have been a purely honorary grade (inasmuch as he was a Chief); but it is highly likely he held at least that grade in the S.M.; and if Mathers did not recognize it as soon as 1910, we know that he recognized it not long after. (One authority within the S.M. tradition, who is often but not invariably correct about such historical details, has claimed that Fra. S.S. was a 7=4 at Mathers' hand no later than 1913.) When Mathers died in on November 19, 1918 — by some irony of fate, exactly on the twentieth anniversary of Crowley's initiation into the H.O.G.D.! — he left control of the Order not to his wife, Moina, as has usually been reported, but rather to a triad of Moina, Dr. Berridge, and Brodie-Innes, all of whom were 7=4; and he specifically designated Brodie-Innes as his "direct successor" and "Supreme Chief of the Order, representing the Secret Chiefs," under the motto Fidei Tenax.

THE VISION AND THE VOICE

WITH ASTROLOGICAL & QABALISTIC COMMENTARY . . .

**THE CRY OF THE 27TH ÆTHYR,
WHICH IS CALLED**

ZAA    

1. There is an angel with rainbow wings, and his dress is green with silver, a green veil over silver armour. Flames of many-coloured fire dart from him in all directions. It is a woman of some thirty years old, and she has the moon for a crest, and the moon is blazoned on her heart, and her sandals are curved silver, like the moon.

2. And she cries: Lonely am I and cold in the wilderness of the stars. For I am the queen of all them that dwell in Heaven, and the queen of all them that are pure upon earth, and the queen of all the sorcerers of hell.

3. I am the daughter of Nuit, the lady of the stars. And I am the Bride of them that are vowed unto loneliness. And I am the mother of the Dog Cerberus. One person am I, and three gods.

4. And thou who hast blasphemed me shalt suffer knowing me. For I am cold as thou art cold, and burn with thy fire. Oh, when shall the war of the Aires and the elements be accomplished?

5. Radiant are these falchions of my brothers, invisibly about me, but the might of the æthyrs beneath my feet beareth me down. And they avail not to sever the Kamillos. There is one in green armour, with green eyes, whose sword is of vegetable fire. That shall avail me. My son is he, — and how shall I bear him that have not known man?

6. All this time intolerable rays are shooting forth to beat me back or destroy me; but I am encased in an egg of blue-violet, and my form is the form of a man with the head of a golden hawk. While I have been observing this, the goddess has kept up a continuous wail, like the baying of a thousand hounds; and now her voice is deep and guttural and hoarse, and she breathes very rapidly words that I cannot hear. I can hear some of them now:

7. UNTU LA LA ULULA UMUNA TOFA LAMALE LE LI NA AHR IMA TAHARA
ELULA ETFOMA UNUNA ARPETI ULU ULU ULU MARABAN ULULU MAHATA ULU
ULU LAMASTANA.

8. And then her voice rises to a shriek, and there is a cauldron boiling in front of her; and the flames under the cauldron are like unto zinc flames, and in the cauldron is the Rose, the Rose of 49 petals, seething in it. Over the cauldron she has arched her rainbow wings; and her face is bent over the cauldron, and she is blowing opalescent silvery rings on to the Rose; and each ring as it touches the water bursts into flame, and the Rose takes new colours.

9. And now she lifts her head, and raises her hands to heaven, and cries: O Mother, wilt thou never have compassion on the children of earth? Was it not enough that the Rose should be red with the blood of thine heart, and that its petals should be by 7 and by 7?

10. She is weeping, weeping. And the tears grow and fill the whole stone with moons. I can see nothing and hear nothing for the tears, though she keeps on praying. "Take of these pearls, treasure them in thine heart. Is not the Kingdom of the Abyss accurst?" She points downward to the cauldron; and now in it there is the head of a most cruel dragon, black and corrupted. I watch, and watch; and nothing happens.

11. And now the dragon rises out of the cauldron, very long and slim (like Japanese Dragons, but infinitely more terrible), and he blots out the whole sphere of the stone.

12. Then suddenly all is gone, and there is nothing in the stone save brilliant white light and flecks like sparks of golden fire; and there is a ringing, as if bells were being used for anvils. And there is a perfume which I cannot describe; it is like nothing that one can describe, but the suggestion is like *lignum alœs*. And now all these things are there at once in the same place and time.

13. Now a veil of olive and silver is drawn over the stone, only I hear the voice of the angel receding, very sweet and faint and sorrowful, saying: Far off and lonely in the secret stone is the unknown, and interpenetrated is the knowledge with the will and the understanding. I am alone. I am lost, because I am all and in all; and my veil is woven of the green earth and the web of stars. I love; and I am denied, for I have denied myself. Give me those hands, put them against my heart. Is it not cold? Sink, sink, the abyss of time remains. It is not possible that one should come to ZAA. Give me thy face. Let me kiss it with my cold kisses. Ah! Ah! Ah! Fall back from me. The word, the word of the æon is MAKHASHANAH. And these words shalt thou say backwards: ARAR-NAY OBOLO MAHARNA TUTULU NOM LAHARA EN NEDIEZO LO SAD FONUSA SOBANA ARANA BINUF LA LA LA ARPAZNA UOHULU when thou wilt call my burden unto appearance, for I who am the Virgin goddess am the pregnant goddess, and I have cast down my burden even unto the borders of the universe. They that blaspheme me are stoned, and my veil is fallen about me even unto the end of time.

14. Now there arises a great raging of thousands and thousands of mighty warriors flashing through the æthyr so thickly that nothing is to be seen but their swords, which are like blue-gray plumes. And the noise is confused, thousands of battle-cries harmonizing to a roar, like the roar of a monstrous river in flood. And all the stone is dull, dull gray. The life is gone from it.

15. There is no more to see.

SIDIAISSA, ALGERIA.

November 24, 1909, 8-9 p.m.

NOTES ON ZAA by Fra. A.H.:

Because this Vision of the 27th Æthyr was undertaken one day later than, and at the same hour as, the Vision of the 28th Æthyr (**BLACK PEARL** No. 1, p. 43), at first glance their horoscopes seem remarkably similar. In fact, the only really distinctive differences are that the Moon has by now moved another 15° along in the Zodiac (and, in the Sidereal Zodiac changed signs from Pisces to Aries), and there are aspect differences. The Venus-Neptune opposition is now virtually exact, and the Sun-Mars trine only a little wider. The Moon now sextiles Pluto exactly, whereas on the prior day it conjoined Saturn.

As in the Vision of the 28th Æthyr, the number of planets on the angles of the map makes them less useful in objectively discerning any possible influence they may have had on the vision. But an interesting pattern does emerge when they are taken in the aggregate: As will be discussed at greater length below, the chief symbols of this vision correspond to the sign Pisces, to which the ancients attributed the rulership of

Jupiter, and the exaltation of Venus. Modern astrologers have added the rulership of Neptune. It is of considerable interest that, of the planets on the horizon and meridian, it is the Venus-Neptune opposition that is the closest configuration (and which is also square to Crowley's natal Sun); and Jupiter, the third planet dignified in Pisces, is on the lower angle (IC). To take this a step further, the culminating Mars, at least in the Sidereal Zodiac, is actually in the constellation Pisces. This accounts for every one of the angular planets except for Uranus.

It is unclear how much importance to place on the foregoing.

The Moon continues to increase in her light, as Full Moon approaches. During these early visions, the raw force or pressure of the inner, spiritual light is increasing. As they progress, a palpable increase of the inner tension can be felt even in the reading of them.

In both the Tropical and Sidereal Zodiacs, the Moon is in Aries; and the vision begins with Mars near the Midheaven. A pronounced martial theme could be expected. However, no such influence seems evident (other than the brief mention of swords — “falchions” — in §5) until §14, as Crowley withdraws from the vision; at which point the Mars symbolism is unmistakable. This is an example of the ambient quality of the astral plane, discussed in our introductory remarks last issue. That is, the “raging of thousands and thousands of mighty warriors,” etc. does not appear to be indigenous to the Æthyr itself but, rather, indicates the Mars-themed conditioning of the astral plane at the time of the working. (Note that, by the time the vision was concluding, Mars was no longer near the Midheaven; but, in either Zodiac, the Moon was in Aries.)

Foremost in the Qabalistic symbolism of this vision is that of the Moon, primarily (but not exclusively) manifested through emblems of the sign Pisces. Although Pisces is not a traditional dignity of Luna, to it is attributed Key XVIII of the Tarot, called “The Moon.” By the Enochian symbolism of the Æthyr we would rather have expected Venus than Luna; for the Æthyr corresponds to **Netzach in Yetzirah**, and two of the letters in the name ZAA correspond to Taurus, the night-house of Venus. It would have been no surprise at all to see the symbolism of Taurus most pronounced, this being not only Venus-themed but also the exaltation of the Moon. But that is not what we have here. Instead we have the relationship more or less reversed. Instead of Taurus, the central theme is Pisces, which is not only linked to the Moon in Tarot, but is the exaltation, or place of highest alchemical expression, of Venus. It is also the first Path which the aspirant crosses in the approach to Netzach, the Sephirah corresponding to Venus.

ZAA or $\overline{\text{P}}\overline{\text{Z}}\overline{\text{Z}}$ = **Leo, Taurus, Taurus** = Teth, Vav, Vav = $9 + 6 + 6 = 21$. This number, like most of the other Qabalistic clues to this particular Æthyr, is of no great use in its understanding.

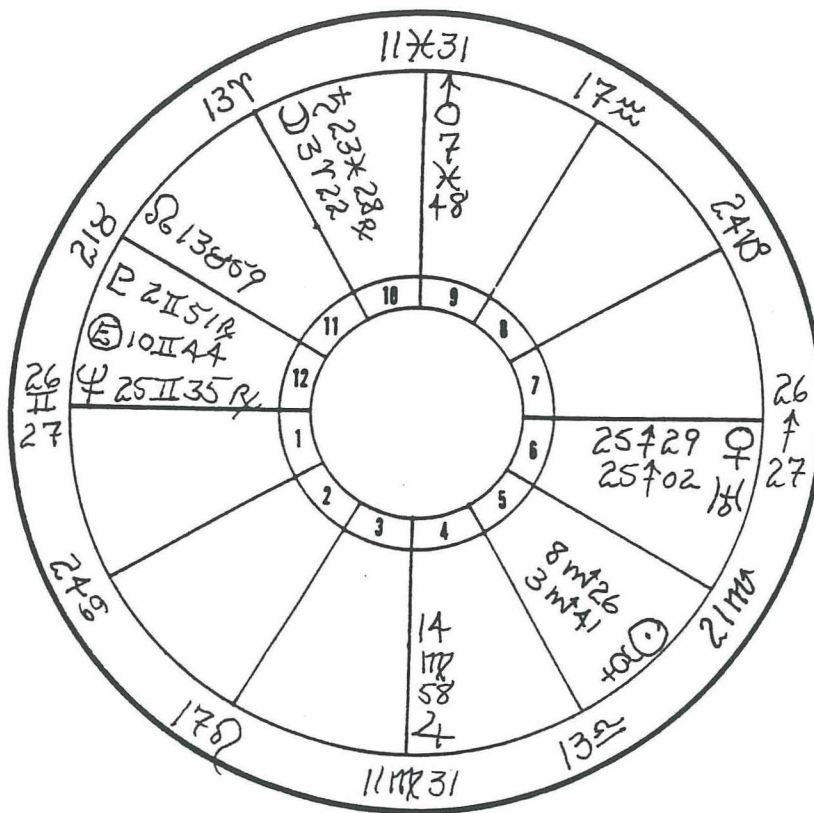
In fact, so pronounced are the lunar and Piscean symbolism, and so different (for the most part) from the astrological (and many of the Qabalistic) themes, that we are led to conclude that these Moon-Pisces elements are intrinsic to the Æthyr itself. They are the particular way in which the symbolism of Netzach in Yetzirah manifests itself.

§§1-3: The key to these first three verses (and, thereby, to much of the vision) is in the threefold symbolism of the Moon, appearing on the Tree of Life as Gimel (Key II, The High Priestess, linking Kether to Tiphereth), Yesod (the ninth Sephirah, attributed to the Moon), and Qoph (Key XVIII, “The Moon,” attributed to Pisces and linking Netzach and Malkuth). As Crowley summarized in *The Book of Thoth* (p. 112):

The Moon, partaking as she does of the highest and the lowest, and filling all the space between, is the most universal of the Planets. In her higher aspect, she occupies the place of the Link between the human and divine, as shown in Atu II. In this Trump, her lowest avatar, she joins the earthy sphere of Netzach with Malkuth, the culmination in matter of all superior forms.

In these first three paragraphs of the vision, we see this three-fold manifestation of the Goddess as Gimel, Yesod, and Qoph. “One person am I, and three Gods.” She is an outer manifestation of Babalon Herself, expressed as the Threefold Goddess who will be particularly familiar to our readers with pagan interests or background. And, lest we forget, Binah, the Sephirah attributed to the Great Mother, is numbered 3.

BLACK PEARL



Sidereal Zodiac

9:00 p.m. ANGLES:

MC 27 46

Asc 8 51

EP 24 39

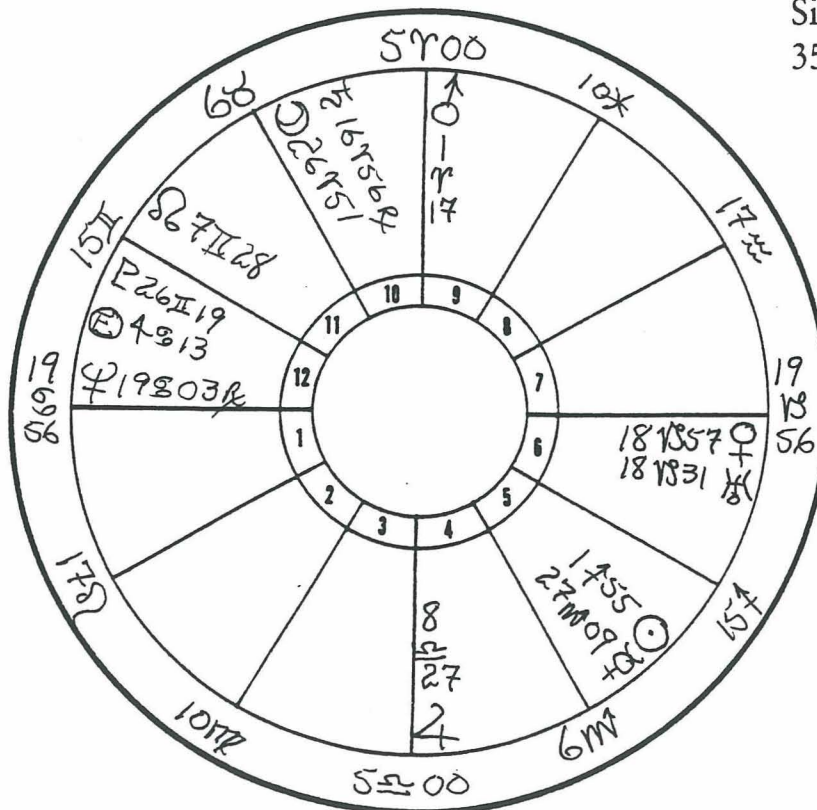
Vision of the 27th Æthyr

1909 November 24

8:00 p.m. LT

Sidi Aissa, Algeria

35N53, 3E48



Tropical Zodiac

9:00 ANGLES:

MC 21 15

Asc 2 20

EP 18 08

§1: A paragraph especially indicative of Gimel, but also of all three. She is vested in the green of Venus and in flame (both confirming the Netzach correspondence of the Æthyr), but otherwise in silver armor of the Moon. (The image is that which Crowley later adopted for Key XIV, Art or Temperance; *vide infra*, §8) The lunar crest at her brow is of Gimel; the Moon on her “heart” likely corresponds to Yesod in the middle of the three. The silver, crescent sandals correspond to Qoph — for Pisces rules the feet in astrology.

§2: A paragraph especially indicative of Yesod, but also of all three. Again, the sequence is Gimel (“Heaven”), Yesod (“pure upon earth” refers to the Pure Consciousness, שכל טהור, attributed to Yesod), and Qoph (“hell”). The reiterated emphasis on loneliness in these verses could be the austerity of Gimel (the ‘virgin’ Moon); or Yesod as 9, the number also attributed to The Hermit; or Qoph, Pisces, as the complement of Yod, Virgo, The Hermit.

§3: A paragraph especially indicative of Qoph, but also of all three. The first sentence refers to Gimel, The High Priestess, the second to Yesod as 9, and the third to Pisces through Hecate, the goddess of the dark and waning Moon of Qoph who was the mother of Cerberus. Throughout much of this vision it is easiest to think of her as Hecate *per se*, alternating at times with Diana/Artemis.

§4: The Moon reflects that which is shown upon it.

§5: Was “brothers” mistakenly typed in the plural? It would seem clear that the intended ‘brother of the Moon’ would be the Sun. “Kamailos” is the Greek καμαιλος, “a rope.” Crowley proposed that this also might be a pun on καμηλος, “camel,” referring to Gimel, compositing the two ideas. This “rope,” this link between the Crown and the Heart which is Gimel, could not be severed even by the radiant sword-like rays of the Sun. Instead, there is described the “son” of the virgin Moon, whose attributions are entirely those of Venus as Netzach. (Crowley thought this referred to himself, perhaps explained, in the Tropical Zodiac, by his Pisces Moon or by his Venus-ruled Libra Sun; but the reality of this interpretation remains obscure.)

§6: This is a standard protective device Crowley learned as part of the astral skrying technique of the Hermetic Order of the Golden Dawn. The enclosing egg, and the hawk-headed image, were commonly assumed by the Theoricus Adeptus Minor journeying into realms of vision such as these. The blue-violet color of the egg is that indigo (often called black) which is the color of the egg of *akasha*, or Spirit, the Quintessence — the so-called **fifth** Element which crowns the Pyramid. The symbolism of the hunt here and in the verses following is reflective especially of Diana/Artemis, the Moon as Goddess of the Hunt.

§7: Crowley translated this verse, which is in the Moon Language: “Ye hounds! Ho! Ho! Tallyho! Scent the poison of the Path — Here! There! Back! Sweep around! There goes the quarry down the glade of mossy rock! The foremost has caught him! Tallyho! Tallyho! Pull him down! Tallyho boys! Wind the mort! Tallyho! Tallyho! The hunt is ended.” The Moon-goddess, especially as Artemis/Diana, is also Goddess of the Hunt.

§8: Zinc flames are the red-violet color attributed to Qoph and Pisces in the King Scale. The image here presented was later adopted by Crowley for Key XIV, “Art” or “Temperance,” corresponding to the letter Samekh, and to Sagittarius in the Zodiac. This sign of “The Archer” was, among ancient Greeks and Romans, ruled not by Jupiter, but by Artemis/Diana, as Goddess of the Bow. The symbolic relationships between Sagittarius and the Moon thus run much deeper than might normally be supposed. Furthermore, in Qabalah, the Path of Samekh is that which opens from the Sphere of the Moon in Yesod unto the Sphere of the Sun in Tiphereth; and, as such, is the chief focus of the Portal Ritual. The image given here much resembles that which was actually used in this ritual in the H.O.G.D. at the time that Crowley passed through it, despite the fact that other images for Key XIV were much more common to the popular mind (see, for example, that published by Waite).

The rainbow is a common ensign of this Path of Samekh. It is symbolically equated to that other “bow” of the Moon-goddess. The Hebrew name for Sagittarius is קשת, *Qesheth*, formed of the letters corresponding to the three lowest Paths on the Tree of Life, and meaning “a bow” — normally interpreted both as “the rainbow of promise,” and as the archer’s “bow” which launches the “arrow of aspiration” up the Middle Pillar of the Tree of Life, commonly called “the Path of the Arrow.” This “arrow of aspiration,” or Samekh, is “launched” from Yesod, יסוד — which, written as יסוד, or *Yod-Sod*, may be read as “the secret hand.”

This rainbow, as well as the “opalescent” effect mentioned, is common of the phenomena experienced in the Path of Samekh, as the solar rays of Tiphereth shine upon and through the waters of Yesod. They who successfully complete this Path earn the symbolic title *Hodos Chamelionis*; that is, they are said to walk “the way of the chameleon.”

The rose of 49 (7x7) petals is that of Venus and Babalon. It was initially encountered by Crowley, most likely, in his Adeptus Minor initiation into the R.R. et A.C. (in Paris, early in 1900), where it appeared both in the center of the black floor of the Vault of Adepts, and as the design on the white head of the pastos of “Christian Rosenkreutz.” In any case, he seems rather quickly to have understood it (correctly so) as an emblem of the Goddess, both in her Venus aspect and in all those senses wherein She corresponds to Binah.

Finally, something may be said about the “voice” which “rises to a shriek.” This has been observed as a common phenomenon in higher aspirational states, especially those ascending toward Tiphereth or beyond. Sometimes it is a spontaneous physical expression of kundalini activity. For example, in the as-yet-unpublished account entitled *The Magical Record of Brother Proserpinus*, we find the following statement: “I don’t know if I have written it before — all this spontaneous humming and high tone utterance seems a device to create a higher-pitched vibration in my physical, and possibly astral, bodies, to accommodate the higher vibration of spiritual force that is attempting to incarnate therein.”

§9: She addresses Nuit as “Mother.” (In §3 She identified herself as “the daughter of Nuit.”)

§10: All of this is of Binah, but with a continuing lunar theme to the symbols. In particular, pearls are symbolic of Binah, and are here to be treasured in the heart, an obvious symbol of Tiphereth.

§§10-12: The dragon symbolizes the “Black Dragon” stage of alchemy, which is one of putrefaction, or the breaking down and actual dying of the old state in preparation for the new birth yet to come. This, too, is a phenomenon characteristic of the Portal stage (Philosophus Major) to which so many of these symbols refer. “I watch, and watch; and nothing happens.” There is a seeming suspension of movement due to a latency wherein, for a time, nothing whatsoever seems to be happening. All movement is occurring under the surface. See how this naturally evolves into the very next sentence, in §11; and then, finally, the brilliant phenomena of §12. These are phenomena of *dhyana*. They herald the opening of the final gates into Tiphereth. Lignum aloes correspond to Samekh.

A key that coordinates all of the symbols in these three verses is that, after the phenomena of Scorpio (Nun, opening from Netzach), it is by the Path of Samekh, opening from Yesod, that he actually enters Tiphereth. This agrees with the usual ceremonial formulæ.

§13: Olive is the color of the watery part of Malkuth, which opens along the Path of Qoph, Pisces, toward Netzach. Silver is the color the Moon. But “olive, flecked gold” is the color of Netzach itself in the Princess Scale — could there be a relationship, or even a misperceiving of the color? The words of the angel are the fruit of this particular *dhyana* that Crowley experienced, and are so rich in potential meaning that we shall not comment on them at all, other than to refer them to the reader for meditation; and to say that they reflect one facet of the entire process through which Crowley is passing in these visions, the confirmation and intensification of the Knowledge and Conversation of his Holy Guardian Angel, and the opening thereby of the Abyss, with the eventual initiation into Binah. His Da’ath (“knowledge,” *gnosis*) is said to be interpenetrated with the consciousness of Chokmah and Binah, “the will and the understanding” — that is, his Ruach interpenetrated with Supernal consciousness.

For a discussion of the word MAKHASHANAH, see Ike Becker’s “Qabalist’s Qorner” beginning on page 5 of this issue. The barbarous words were translated by Crowley (as printed in the 1952 Barstow edition of *The Vision & the Voice*) to mean: “Hither, O Holy One/ whose burden pulls at thy spine/ Ho! Ho! Ho! The two-headed God (Janus) ploughs thy back/ sows habitations upon thy back/ thou many-phallused queen/ of princely loves/ which are all sodomies/ so that the holy ones laugh and shake with laughter/ while the lords of mischief/ spend upon thee/ TUTULU/. Down bounces from thy back/ the merry mad foetus-faces/ an emission/ Gather ye sun-roses, sun-roses gather ye from the split backside of the Virgin (Earth).” TUTULU cannot be translated. It is found in *Liber VII*, Cap. VII, v. 6. If enumerated as Hebrew (טוטולר) it has the value of 66, the sum of the first 11 integers.

This verse is a powerful spell! It calls forth Shekinah, descending the Middle Pillar even unto Tav. The line, "I who am the Virgin goddess," etc. seems to be still another example of the three-fold expression of the Moon in Her, and in the Tree of Life; and, even more, the identification of the virgin goddess with the pregnant goddess marks the intersection of Gimel and Daleth, the point where Da'ath properly is situated.

§14: Post-vision phenomena as discussed previously, probably also echoing a short burst of kundalini energy. Another way to view this is to regard it as the redescent of the conscious mind, from its *dhyanic* condition, to below the Veil of Paroketh, where it experienced the Path of Peh briefly on its return. As Crowley experienced it in the Philosophus ceremony of the H.O.G.D., the ritual of the Path of Peh included such passages as: "The River Kishon swept them away, that Ancient River, the River Kishon." The entire Ritual of the 27th Path (in the Philosophus ceremony) is worth reviewing in comparison to the present paragraph.

[This commentary on the Vision of the 27th Æthyr is dedicated to the memory of England's rose, Diana, Princess of Wales (1961-1997 E.V.). "Y'r scal feis ve fir flathal/ Memma ve doth anal ategnos en/ Gwlad yr'Haw." — A.H.]

Mother Teresa of Calcutta

Just after writing the foregoing dedication, we received news of the death of Mother Teresa of Calcutta (1910-1997 E.V.). It seems that we were intended to honor the passing of not one or two, but rather three, great women in this issue.

A saint is a saint. It doesn't matter her formal affiliation or her method of worship. The enormity of the love which was the foundation of the life-work of the woman called Mother Teresa has long served as a living shrine of the love of Nuit, Our Mother. We salute this season of her own passage into the fullness of that Love Unending, that Peace Profound.

Several years ago, before Mother Teresa's recent death, Anna-Kria and I chose to acknowledge her sanctity in the Temple of Thelema ceremony for the consecration of a bishop. One long passage of the public portion of that ceremony attunes our hearts to the feminine part of the rich spiritual tradition which we have inherited through the millennia, beginning with the familiar words: *Mother of Fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the Sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labor, and to pastors and husband-men be thou propitious. With love we honor them that did of old adore thee and manifest thy Victory unto the world. . . .* There follows a long list of feminine spiritual exemplars, including mythic and archetypal figures, historic wisdom-women, revered female initiates including several who devoted themselves specifically to the Golden Dawn tradition, and great women of Thelema. But in the midst, we placed the following, a little surprising to at least a few: *Jeanne d'Arc, Hildegard von Bingen, Caterina Benincasa, Teresa of Avila, and Mother Teresa of Calcutta, who bore the labarum of love even through the darkest of ages.* The ritual section concludes with the words familiar to many: *O Boundless ecstasy of the Naught, who gathereth the Blood of all saints into thy Cup! With all thy Daughters of the Sangraal, we honor and love Her that is above, within, and about us. May thine Essence be here measureless, mystical, mysterious, and maternal to manifest this feast.*

On September 7, we circulated to members and other friends of the Order an electronic request that all who were so inclined devote a portion of their meditations in the week following to active participation, so far as possible, in that Supernal Love which was the foundation of Mother Teresa's life, as a participation in, and honoring of, her Work. We now extend that invitation as well to all of our readers. Let a continuing **living shrine** be built and maintained, to the worship of Our Mother, Nuit.

Love is the law, love under will.

— James A. Eshelman

THE CRY OF THE 26TH AETHYR, WHICH IS CALLED **DES** ✠ ✕ 7 7

1. There is a very bright pentagram: and now the stone is gone, and the whole heaven is black, and the blackness is the blackness of a mighty angel. And though he is black (his face and his wings and his robe and his armour are all black), yet is he so bright that I cannot look upon him. And he cries: O ye spears and vials of poison and sharp swords and whirling thunderbolts that are about the corners of the earth, girded with wrath and justice, know ye that His name is Righteousness in Beauty? Burnt out are your eyes, for that ye have seen me in my majesty. And broken are the drum-heads of your ears, because my name is as two mountains of fornication, the breasts of a strange woman; and my Father is not in them.

2. Lo! the pools of fire and torment mingled with sulphur! Many are their colours, and their colour is as molten gold, when all is said. Is not He one, one and alone, in whom the brightness of your countenance is as 1,728 petals of fire?

3. Also he spake the curse, folding his wings across and crying: Is not the son the enemy of his father? And hath not the daughter stolen the warmth of the bed of her mother? therefore is the great curse irrevocable. Therefore there is neither wisdom nor understanding nor knowledge in this house, that hangeth upon the edge of hell. Thou art not 4 but 2, O thou blasphemy spoken against 1!

4. Therefore whoso worshippeth thee is accursed. He shall be brayed in a mortar and the powder thereof cast to the winds, that the birds of the air may eat thereof and die; and he shall be dissolved in strong acid and the elixir poured into the sea, that the fishes of the sea may breathe thereof and die. And he shall be mingled with dung and spread upon the earth, so that the herbs of the earth may feed thereof and die; and he shall be burnt utterly with fire, and the ashes thereof shall calcine the children of flame, that even in hell may be found an overflowing lamentation.

5. And now on the breast of the Angel is a golden egg between the blackness of the wings, and that egg grows and grows all over the æthyr. And it breaks, and within there is a golden eagle.

6. And he cries: Wœ! wœ! wœ! Yea, wœ unto the world! For there is no sin, and there is no salvation. My plumes are like waves of gold upon the sea. My eyes are brighter than the sun. My tongue is swifter than the lightning.

7. Yet am I hemmed in by the armies of night, singing, singing praises unto Him that is smitten by the thunderbolt of the abyss. Is not the sky clear behind the sun? These clouds that burn thee up, these rays that scorch the brains of men with blindness; these are heralds before my face of the dissolution and the night.

8. Ye are all blinded by my glory; and though ye treasure in your heart the sacred word that is the last lever of the key to the little door beyond the abyss, yet ye gloss and comment thereupon; for

the light itself is but illusion. Truth itself is but illusion. Yea, these be the great illusions beyond life and space and time.

9. Let thy lips blister with my words! Are they not meteors in thy brain? Back, back from the face of the accursed one, who am I; back into the night of my father, into the silence; for all that ye deem right is left, forward is backward, upward is downward.

10. I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father.

11. O my mother! wilt thou not have pity upon me? Wilt thou not shield me? For I am naked, I am manifest, I am profane. O my father! wilt not thou withdraw me? I am extended, I am double, I am profane.

12. Wœ, wœ unto me! These are they that hear not prayer. It is I that have heard all prayer always, and there is none to answer *me*. Wœ unto me! Wœ unto me! Accursed am I unto the æons!

13. All this time this brilliant eagle-headed god has been attacked, seemingly, by invisible people, for he is wounded now and again, here and there; little streams of fresh blood come out over the feathers of his breast. And the smoke of the blood is gradually filling the Æthyr with a crimson veil. There is a scroll over the top, saying: *Ecclesia abhorret a sanguine*; and there is another scroll below it in a language of which I do not know the sounds. The meaning is, Not as they have understood.

14. The blood is thicker and darker now, and it is becoming clotted and black, so that everything is blotted out; because it coagulates, coagulates. And then at the top there steals a dawn of pure night-blue, — Oh, the stars, the stars in it deeply set! — and drives the blood down; so that all round the top of the oval gradually dawns the figure of our Lady Nuit, and beneath her is the flaming winged disk, and below the altar of Ra-Hoor-Khuit, even as it is upon the Stele of Revealing. But below is the supine figure of Seb, into whom is concentrated all that clotted blood.

15. And there comes a voice: It is the dawn of the æon. The æons of cursing are passed away. Force and fire, strength and sight, these are for the servants of the Star and the Snake.

16. And now I seem to be lying in the desert, exhausted.

THE DESERT, NEAR SIDI AISSA.

November 25, 1909. 1.10-2 p.m.

NOTES ON **DES** by Fra. A.H.:

At the commencement of this vision, Pluto was the most angular planet. Among its chief themes are: transformation; the opening and shutting of doors; remapping of reality; and transcendence of the arbitrary, superficial, and transient.

Not every vision undertaken with Pluto on an angle will have these extreme qualities. Most people (even dedicated magicians) are not quite ready, on most occasions, for such a thorough remapping. But it is gratifying to see that a vision that **does** have these qualities in abundance, also has an angular Pluto.

Also, Mars is much closer to the Ascendant than it appears. Due to the obliquity of the ecliptic, the First House appears (in celestial longitude) to be much larger than it actually is. This is a common phenomenon, well-known to astrologers. Mars' actual altitude is only about 7° below the eastern horizon, and he is only 35 minutes shy of the time of his rising — an event that occurs toward the end of the time period that this vision was being received.

The Moon continues in her increase, and is now less than one sign — about two days — from Full Moon. In the Tropical Zodiac she is in Taurus, which makes no symbolic sense at all for the present vision.

In the Sidereal Zodiac, she remains in Aries, the Sun and Moon thus both being in Mars-ruled constellations. This is entirely appropriate for the present vision — one which begins with woe, wages war in its middle, and consummates in overflowing blood! — yet all of these themes are equally well explained by the rising Mars, regardless of zodiacal concerns.

Where the Aries Moon **does** shine in this vision is through significant themes corresponding more to Tarot Key IV, The Emperor, attributed to Aries. Besides the obvious Mars themes mentioned above, particular elements more specifically related to Aries and The Emperor than to Mars include the sulfurous and calcinative flavor of the whole, and the themes of patriarchal authority and its overthrow.

Venus' opposition to Neptune is still within 1° , but is past the peak it reached the day before, and is not so prominently placed in this chart. As might be expected, it seems to have little to do with this vision.

One astrological factor of a fairly obscure and controversial nature is, nonetheless, so truly extraordinary that we cannot fail to mention it. In the early 1980s, astronomers discovered a small body, which they named Chiron, orbiting between Saturn and Uranus. It is too small to be considered a proper "planet," but is located where no asteroids are known to roam. "Planetoid" is probably the best label for it. Within our solar system, it exists in a class all its own. In the intervening years, most astrologers' conclusions concerning its possible significance have centered back on the name given it, Chiron having been the mythic teacher of Greek gods and heroes. This pedagogic quality is supported by our own work with the planetoid. It is prominent in the horoscopes of those who become "gurus" in one or another area of life, and those who hungrily seek to learn answers. (Crowley's natal Chiron was at Sidereal $24^\circ 16'$ Aries, close to his Midheaven, a mere $8'$ from opposite his Venus, and closely square his Mars. Is anyone surprised at **what** his chart said he would teach?) Chiron's transits behave substantially the same as those of Uranus, though of lesser intensity.

The point, at the moment, is that, during this vision of the 26th Æthyr, Chiron, "the teacher of the gods," was at $0^\circ 01'$ Aquarius in the Sidereal Zodiac! At the hour of the previous day's vision, it was still in Capricorn; but for this vision declaring, "It is the dawn of the æon," and culminating in the extraordinary visual formulation of the Stélé of Revealing, the planetoid had just entered Aquarius!

DES or $\text{D} \text{E} \text{S}$ = **Spirit, Virgo, Gemini** = $31 + 10 + 7 = 48$. This number, which has great and diverse significance in the symbol-system of A.:A.:, is perhaps best known as the value of the Hebrew name for Mercury, כֹכַב, *kokav*, which also means "star." Among many other correspondences, it is also the value of כַּיִל, *khayil*, "an army, strength, power, health, wealth," etc., and in Greek, it is the value of ἰλη, "troop, band." Of the correspondences to 48 in the Latin Simplex Qabalah, some that stand out quite remarkably are ARIES, HERU (that is, Horus), ORDO A.:A.: ("the Order A.:A.:"), and NIHIL ("nothing"). The only other Enochian word known by me to enumerate to 48 is $\text{J} \text{C} \text{M} \text{L}$, *talho*, "cup."

Of the three letters, the initial one, D, corresponding to Spirit, Akasha, or the Quintessence, is the most evident; see notes on §1 below. The symbolism of the other two letter-symbols is less evident. Crowley noted, however, that the three letters together declare the nature of the chief deities on the Stélé of Revealing which appears at the end of the vision, Akasha being symbolic of Nuit; the minute point of Yod, the Virgin-Soul, being expressive of Hadit; and Gemini representing the twin-god, Heru-Ra-Ha.

The 26th Æthyr corresponds to **Tiphereth in Yetzirah**. This is **very** evident in this vision, and will receive comment in individual notes that follow. In brief, the Æthyr, as part of the ongoing process of transitioning Crowley from Adepthood to Mastery, focuses on the relative untruth — relative "outerness" — of Tiphereth in comparison to Binah. The eagle represents I.H.V.H., especially as the Christian Jehovah, particularly as that idea exists reflected in the human mind — particularly in **Crowley's** mind at that time. He is here portrayed as the Gnostic Demiurge at his worst! יהוה is the Divine Name of Tiphereth in the oldest known attributions, preserved in modern times in the composite form יהוה אלונה ודעת. He is shown here with a gaggle of symbols of Tiphereth, of the Sun in general, and of the Element of Air.

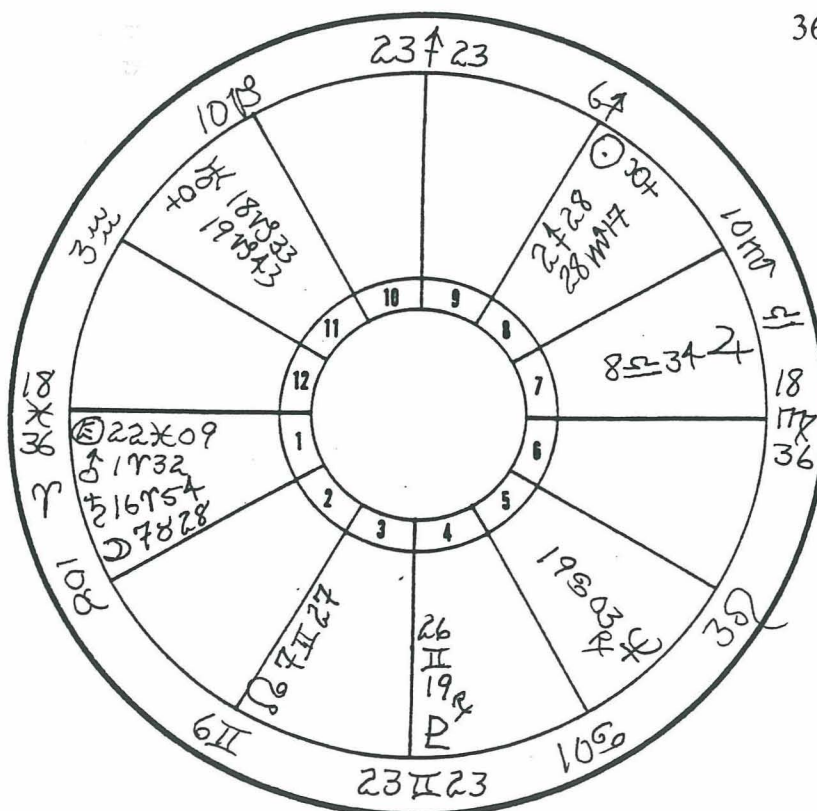
(Actually, the feel of this vision reminds me more of the Portal, the phase preliminary to the full $5=6$ stage of Tiphereth. This isn't too surprising. Remember that this Æthyr corresponds to Tiphereth in **Yetzirah**, not in Briah. This is the level of the $5=6$ of the Hermetic Order of the Golden Dawn, not the $5^\circ=6^\circ$ of the A.:A.:. The two are **worlds** apart — specifically, from the World of Yetzirah to the World of Briah.)

A circular diagram with 12 segments, each containing handwritten text. The segments are numbered 1 through 12 in a central ring. The outer ring contains handwritten numbers and symbols. The segments contain various handwritten notes, including dates, times, and symbols.

Segment Number	Handwritten Content
1	28 41 8x03 23x26 14 00
2	13 59
3	2 11 50 4
4	25 13 4
5	16 11
6	15 11 06 4
7	9 11 10 4 11 49
8	13 11
9	29 11 54
10	16 11
11	10 11
12	25 11 08

EP 12X20

36N05, 3E40



EP 5Y49

§1: Symbols of Spirit, or Quintessence, or Akasha — all of which are names for the same One Thing — which corresponds to the first letter of the Æthyr's name, D. The Pentagram is itself a symbol of this, showing the cross of the Four Elements crowned by scintillating Spirit, the “fifth-essence,” from which the four emerged and to which they return. This, in fact, is a suitable metaphor for the entire vision: For the eagle declares itself to be an expression of the Four Elements, emerges from the heart of the brilliant-black angel, and cries out in despair for its return to the Night (N.O.X., the Supernal consciousness characteristic of Binah) which is denied it, yet which it recognizes “above” it.

The color of this angel is not ordinary black, but a black that is “so bright that I cannot look upon it.” This is a distinctive characteristic of Akasha's so-called “black” egg, best represented chromatically as vivid indigo. The Sanskrit *akasha*, which one authority renders as “primordial spatial substance” (Nuit), comes from the root *kas*, meaning “to shine.” This brilliant, shining quality is a virtue of its appearance to astral sight. It is the “unspeakable brightness” mentioned in the Call of the 30 Æthyrs.

The language in this paragraph particularly, and through the rest of the vision more generally, resembles phrases in the Enochian Calls which Crowley, by now, had been reciting for several days. His concentrated and repeated exposure to the distinctive syntax was beginning to have its effect. “Righteousness in Beauty” is a direct reference to Tiphereth, Beauty (or to Chesed-in-Tiphereth, since “righteousness,” *Tzedeq*, is the Hebrew name for Jupiter).

Sight, which here is “burnt out,” is attributed to Fire. Hearing, which also has been compromised, is attributed to Spirit. Thus, “the vision and the voice” is of the two highest of the five Elements. Both sight and hearing are here disabled by overwhelm. (In the *Sepher Yetzirah*, vision is attributed to the letter ה, Heh, 5, and hearing to ו, Vav, 6. Compare this to the name אהו implied by the next paragraph.)

§2: The image is quite symbolic of Aries and The Emperor, not only because the figure on that card is an intentional glyph of alchemical Sulphur (♄), but also because the fire and molten gold are characteristic of Mars, which rules Aries, and the Sun, which is exalted therein. The name “He” is a reference to the Hebrew אהו, *Hu*, which means “he.” It is a title of Kether, and enumerates to 12. This is relevant because the quite impressive-looking number 1,728 is simply 12³ — the powers of the Name אהו, as of the Zodiac, manifest in solid, three-dimensional form. The text gives a quite extraordinary chakra-like image!

§3: Œdipus! A complex reference to the four letters in the Tetragrammaton, which is now introduced for the first time in this vision — but as a curse! (There are also likely keys here from Crowley's own subconscious mind, laced with its flagrant Œdipal elements; and of his identification with the image of Horus as successor of Osiris, which partially arose there from.)

“. . .there is neither wisdom [Chokmah] nor understanding [Binah] nor knowledge [Da'ath] in this house [Beth, Mercury, the mind].” In other words, the thing now to be dragged forth and cursed, even in the fashion of that brave but indiscreet soul Mansur al-Hallaj, is the intellect, devoid of Supernal inspiration — devoid of *gnosis*. (It is also, implicitly, devoid of the Crown, Kether; for חכמה בינה ודעה, “Chokmah, Binah, and Da'ath,” has the same numeration, 620, as does כתר, Kether.) Jehovah (יהוה) is symbolized here not so much by the number 4, as by 2, duality; for he is the Demiurge, and thus (as conventional Gnostic doctrine makes clear) the blasphemy uttered against the true Unity.

§4: These four curses are of the Four Elements, *viz.*, Air, Water, Earth, and Fire — the same sequence as that in which the Elements are distributed on the Enochian Elemental Tablets. They are accursed expressions of the Tetragrammaton, which Qabalistically articulates those Elements. They are also stated here much in the style of the penalty clauses of Masonic oaths, some of the language of which is actually incorporated in this paragraph. The idea seems to be that one who worships this outer, delusional veil, as if it were the underlying REALITY itself, will become caught up in its characteristics and its mortality. All that is not the One, the Center, *Purusha*, etc. **will** pass. Thus speaks the angel who is the symbol of Akasha.

§5: Now emerges the eagle that is, in this vision, Jehovah himself, expressed in Tiphereth, first appearing as a **golden egg** from the **heart** region of the Akasha-angel — all of these being solar symbols. The **eagle** is the Kerub of Air, the Element corresponding to Tiphereth (especially Tiphereth in *Yetzirah*, to which this Æthyr corresponds).

§6: Serial repetitions of “Woe” are common in Enochian passages. For example, the 10th Call, which opens the Airy part of Water, includes the similar phrase, “Woe Woe Woe Woe Woe Woe, yes, Woe be to the earth, for her iniquity is, was, and shall be great.” The Enochian word for “Woe” is *Ohio* (which one frater, living in Cleveland, would like to confirm!). In the present passage, however, the “Woe” is fourfold, corresponding, again, to the fourfold Tetragrammaton. *Ohio* enumerates to 121 (= 11²) in Enochian, as do such words as *fargt*, “dwelling-place;” *graa*, “Moon;” *lasdi*, “foot;” and *mian*, “continuance.” (These are given merely for the convenience of students who want to look into the matter more on their own.)

§7: All through this set of paragraphs, the point of view appears to be Tiphereth. “...hemmed in by the armies of night” is astronomically accurate regarding the Sun in space. It also reflects the relationship of Tiphereth to Binah, and of L.V.X., the Qabalistic LIGHT, to N.O.X., the Qabalistic NIGHT. This concept is echoed in other sentences later in the paragraph. It is not the Demiurge — here also seemingly equated with the human ego — that is any longer worshipped and praised in song, but the Adept “that is smitten by the thunderbolt of the abyss.” The annihilation in the Abyss is a greater step than the attainment of Tiphereth.

§8-9: The word is likely N.O.X.; but the **experience** of it as “the last lever of the key to the little door beyond the abyss” is not the same as one’s ideas about it in advance. A reversal of consciousness is required.

§10: Continues the discussion of Tetragrammaton expressed in Yetzirah, the outer representation of Jehovah as worshipped outwardly. The “holy ones” here are likely the *Chasidim*, that is, the Adepts — at least in the lesser sense that this term was understood in the H.O.G.D.

§11: As Tiphereth, the child, he calls upon Binah and Chokmah for aid. Or to say it another way, he calls upon Nuit and Hadit, She as his refuge, and He as the unextended Light. (See *Liber L.*, Cap. III, v. 17.)

§12: The “Woe” is here merely double, and no longer fourfold, even as the eagle said in the previous verse that he is double. He is absorbing the point of view expressed in the angel’s earlier statement, “Thou art not 4 but 2.” This image of “God” that is, in reality, a projection of the human ego, appears quite pitiful here, hoisted on its own petard.

§13: The transformation begins. The blood of the eagle is spilled in his slaying. This is expressive of the transition from the Old Æon to the new, and is symbolic of the “spilling of one’s blood” (both actually and psycho-spiritually) which was ahead for Crowley on this journey — as it is, ultimately, in one incarnation or another, for every Adept in the inexorable draw of the Abyss. Tiphereth is not the final step of the inward journey. One must, in ripe time, give one’s blood — the whole of one’s being, of one’s life — to Babalon.

Crimson is the color of Binah in the King Scale. This eventually darkens to the black attributed to her in the Queen Scale. The Latin phrase enumerates to 215, as does SILENTIUM VIRESCQUE, “silence and strength.” Of the normal Hebrew associations with this number, the most interesting is probably זרח, *zarah*, meaning, “to shine; a rising; to rise [as the Sun]; to give light; sunrise.” It is the root of מזרח, “east.”

§14: This “blood,” being originally the vital, life-giving and life-sustaining fluid flowing through the veins of the (for Crowley) now-slain shell of exoteric religion, is becoming denser and darker. It is precipitating down the planes, manifesting in Assiah — in the world, concentrated down about Seb, the Earth. (This is one interpretation of the alchemical *coagula*.) It serves as the *menstruum* of the manifestation of the symbols of the new Æon, the birth of the “new world order” (NOVUS ORDO SECLORUM = 220).

§15: Tiphereth is this “golden dawn” — but now purified, cleansed of its old, restrictive forms. One might wonder if a horoscope for the conclusion of this vision might not be taken as the “birth chart of the Æon of Horus.” In one sense, it at least was so for Crowley. In another, the new Æon commenced in the spring of 1904. In still another sense, its commencement is outside of linear time. But there is admittedly something attractive about a horoscope with the Sun in the constellation Scorpio, the Moon in Aries, and Mars just crossing the eastern horizon for “the dawn of Horus.”

Some articles that appeared in **BLACK PEARL** No. 1 are planned as regular features, but are not in the present issue — such as Frater Yod’s “Basics” column, and our book reviews. We just had too much to fit into this issue, and even stretched it a couple extra pages for good material that came in late. We hope to have all of the regular features back next time. Feel free to let us know what articles you do or do not find valuable and enjoyable. A.H.

THE CRY OF THE 25TH AETHYR, WHICH IS CALLED VTI ✠ a / 7

0. There is nothing in the stone but the pale gold of the Rosy Cross.

1. Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite stone. He bears a pitcher or amphora. And now there comes another Angel upon a white horse, and yet again another Angel upon a black bull. And now there comes a lion and swallows the two latter angels up. The first angel goes to the lion and closes his mouth. And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds.

2. Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Æthyr. But through it one perceives the lion, which has become as a raging flame.

3. And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils! Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as motes dancing in the beam of mine eye!

4. I am he that swalloweth up death and victory. I have slain the crowned goat, and drunk up the great sea. Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Wœ unto thee, that I have not devoured thee altogether!

5. On my head is the crown, 419 rays far-darting. And my body is the body of the Snake, and my soul is the soul of the Crowned Child. Though an Angel in white robes leadeth me, who shall ride upon me but the Woman of Abominations? Who is the Beast? Am not I one more than he? In his hand is a sword that is a book. In his hand is a spear that is a cup of fornication. Upon his mouth is set the great and terrible seal. And he hath the secret of V. His ten horns spring from five points, and his eight heads are as the charioteer of the West. Thus doth the fire of the sun temper the spear of Mars, and thus shall he be worshipped, as the warrior lord of the sun. Yet in him is the woman that devoureth with her water all the fire of God.

6. Alas! my Lord, thou art joined with him that knoweth not these things.

7. When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool of fire? This is hell unquenchable, and all they shall be utterly consumed therein. Therefore is that asbestos unconsumable made pure.

8. Each of my teeth is a letter of the reverberating name. My tongue is a pillar of fire, and from the glands of my mouth arise four pillars of water. TAOTZEM is the name by which I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

9. And now the Angel comes forward again and closes his mouth.

10. All this time heavy blows have been raining upon me from invisible angels, so that I am weighed down as with a burden greater than the world. I am altogether crushed. Great millstones are hurled out of heaven upon me. I am trying to crawl to the lion, and the ground is covered with sharp knives. I cut myself at every inch.

11. And the voice comes: Why art thou there who art here? Hast thou not the sign of the number, and the seal of the name, and the ring of the eye? Thou wilt not.

12. And I answered and said: I am a creature of earth, and ye would have me swim.

13. And the voice said: Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bond-slave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content.

14. And now the lion passeth over through the Æthyr with the crowned beast upon his back, and the tail of the lion goes on instead of stopping, and on each hair of the tail is something or other — sometimes a little house, sometimes a planet, at other times a town. Then there is a great plain with soldiers fighting upon it, and an enormously high mountain carved into a thousand temples, and more houses and fields and trees, and great cities with wonderful buildings in them, statues and columns and public buildings generally. This goes on and on and on and on and on and on and on — all on the hairs of this lion's tail.

15. And then there is the tuft of his tail, which is like a comet, but the head is a new universe, and each hair streaming away from it is a Milky Way.

16. And then there is a pale stern figure, enormous, enormous, bigger than all that universe is, in silver armour, with a sword and a pair of balances. This is only vague. All has gone into stone-gray, blank.

17. There is nothing.

AIN EL HAJAL.

November 25, 1909. 8.40-9.40 p.m.

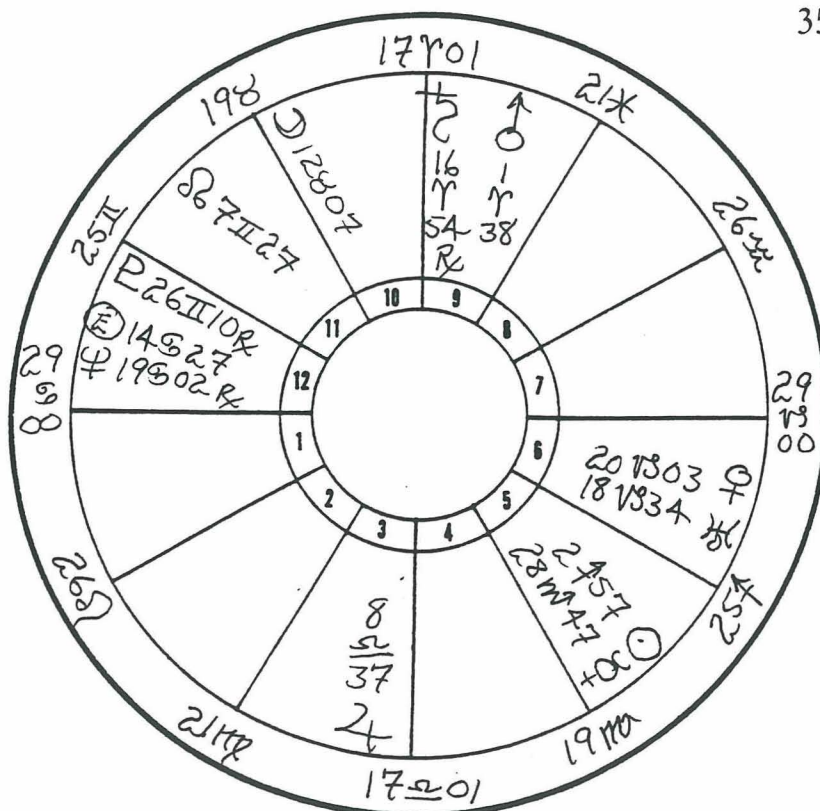
(There were two voices in all this Cry, one behind the other — or, one was the speech, and the other the meaning. And the voice that was the speech was simply a roaring, one tremendous noise, like a mixture of thunder and water-falls and wild beasts and bands of artillery. And yet it was articulate, though I cannot tell you what a single word was. But the meaning of the voice — the second voice — was quite silent, and put the ideas directly into the brain of the Seer, as if by touch. It is not certain whether the millstones and the sword-strokes that rained upon him were not these very sounds and ideas.)

NOTES ON **VTI** by Fra. A.H.:

This vision was obtained later on the same day (in the evening) as that of the 26th Æthyr just preceding. Therefore, most of the astrological factors remain the same. The Moon's phase and sign, and major aspects, remains unchanged from the previous vision.

MC	9728
Asc	17248
EP	5208

35N40, 3E53



MC	2057
Asc	11 ^h 17
EP	28 ^h 37

The chief difference is in the angular planets which, in this case, seem to give no clue to the vision at all. That is, though the vision commenced with the planet Saturn **precisely** on the Midheaven, there are no particularly remarkable Saturn themes of the vision, other than the relatively minor themes of weight and burden at one point. We shall not attempt to explain this. The **only** distinctive confirmation of any of the main astrological themes in the vision is the persistence of warrior and other martial themes sprinkled throughout, which would, again, conform to the Sidereal Zodiac positions of the Moon in Aries and the Sun in Scorpio.

VTI or $\aleph \int \beth$ = **Capricorn, Dragon's Head, Sagittarius** = A'ayin, Gimel, Samekh = 70 + 3 + 60 = 133. This number, infrequently mentioned among Qabalists, corresponds to a predominance of Hebrew words reflecting hardship, suffering, and warfare. Among these are: לַחַץ , *ha-lakhatz*, "the oppression;" הַמַּגֵּפָה , *ha-maggephah*, and נִגְף , *negeph*, both meaning "plague;" and military terms such as לַמַּחֲנֶה , *lam-makhaneh*, "the camp;" $\text{נִגַּף$, *nogeph*, "will smite," and $\text{נִגְּף$, *niggaph*, "to be smitten;" and צָבָאָם , *tz'bahm*, "all their hosts." These will be seen to conform accurately to the flavor of the vision. Additional correspondences to 133 that may be judged relevant in some fashion (given here for students' research) include: יָם הַמֶּלַח , *mi ha-malakh*, "the salt sea," a reference to Binah; מִצְבָּא , *mitzvah*, "from the work or service;" גֶּפֶן , *gephen*, "vine;" and הוּא אֵלֹהֵינוּ , the Name הוּא , *Hu*, "He," spelled in plenitude.

The significance of the individual letters is particularly clear in §1, and is discussed in notes thereon below. It is characteristic of many of these visions that scenes reflecting the symbolism of the individual letters will appear near the beginning. This tends to confirm that, consistent with the Golden Dawn methods in which he had been trained, Crowley inaugurated these visions by consciously focusing on those symbols that would key him into the part of the astral realm which he wished to explore. Thus, for this vision, he would have consciously focused his attention on the three Enochian letters $\aleph$, $\int$, and $\beth$, and probably on their correspondences of Capricorn, Caput Draconis, and Sagittarius. These, in turn, would have instantly brought into his trained mind a number of other associations, especially from the Tarot.

But the specific symbolism of these individual letters is rather absent throughout the remainder of the vision, with one exception: Crowley, in his own commentaries, revealed a tendency to equate Caput Draconis, the Dragon's Head, with "the head of the Beast." For even more obvious reasons, he equated Leo with the Great Beast, 666. Not only did he intermix their symbolic associations in places, but he actually confused his own jottings of the already-similar astrological glyphs of these two, ♌ and ♋ . Given this, the pronounced Leo/Beast themes of this vision may well be a natural development in his psyche of the symbol of Caput Draconis, which he viewed as the Head of the Beast.

Theoretically, the Sephirothic attribution of this 25th Æthyr is **Geburah in Yetzirah**. From reading the vision, there is no doubt that its symbolism is mostly that of the 19th Path of the Tree of Life corresponding to the Hebrew letter ט , Teth, and the XIth Trump of the Tarot, traditionally called Strength. Does this clear example contradict the Qabalistic model we are employing to examine these visions? Quite the contrary! For the Tarot Keys traditionally called Strength and Justice (and still known to Crowley by these names at the time of this vision in 1909) are both connected on the Tree of Life to the fifth Sephirah, which is **also** called both Justice, *Deen*, and Strength, *Geburah*. They, in part, derive their names directly from this. Even were its pronounced military and other Geburan characteristics ignored, it is not, we hold, a stretch to view this vision of the Trump called Strength as reflecting also the nature of the Sephirah called Strength. (See also the notes on §16 below.)

§0: Crowley began these visions by gazing into the center of a large topaz on which was engraved the symbol of the Rosy Cross.

§1: The symbols corresponding to the letters of VTI are Capricorn, Caput Draconis, and Sagittarius. The first and last correspond to the Tarot Keys called The Devil and Temperance. The latter is generally recognized as an image of the Holy Guardian Angel; and the former is, in fact, the reflection of that same Angel under a veil of darkness. They are thus, as it were, the black and white pillars of the temple, or the night and day expressions of the same idea.

The first angel is the distinctive angel of the Æthyr. The significance of the alexandrite-color (a stone usually attributed to Gemini) is not totally clear. As pure speculation, we offer the following interpretation:

This Angel is equivalent, in this vision, to the woman who joins the lion on the XIth Trump. That woman is symbolic of the Path of Gimel, descending from Kether to Tiphereth and crossing Teth, uniting the powers of the Moon (♌) and the Sun (♌, Leo, ruled by the Sun). Two other paths descend from the Supernals to Tiphereth, crossing Teth in the process, these being the Path attributed to Gemini — signaled here by the alexandrite correspondence — and that of Aquarius, reflected in the amphora borne by the angel. Thus, he (should it not be “she”?) seems to consolidate these three Paths

The angel upon the white horse corresponds to Samekh, the horse echoing the centaur image of Sagittarius. The angel upon the black bull corresponds to A'ayin, the bull of earthen Taurus not atypically appearing to substitute for other Earth-sign animals. (In our own astral vision work, it has not been unusual to have any similar earthen, horned animals appear when Taurus or Capricorn symbols are invoked. One of the most memorable and, at the time, painful of these was a rhinoceros!) By a possible strange twist in the seer's mind, the bull may also have been suggested by the Hebrew V (ו) being substituted for the Enochian V, Ṽ. The white and black of the horse and bull echo the white and black pillars of the temple. The lion that arises between them probably corresponds to the Dragon's Head in Crowley's symbolism, and thus to the middle letter T. In addition to the remarks on this above, note that the Hebrew T, ט, seems to have been overlapped in the seer's mind with the Enochian T, Ṭ. Both of these substitutions, the V and the T, were done in a way that did no actual damage to the symbolism that was expected, but that led to an alternate expression of the same symbolism that incorporated the Hebrew as well as the Enochian.

We learn from the start that this central letter is going to devour, or subsume, the other two, and will be the main character of this drama. (Given the kundalini themes of the vision, it is worth observing that this sublimation is exactly what the central channel of prana, called Sushumna, does with respect to the energies of the lateral channels, Ida and Pingala.) At once, the angel of the Æthyr assumes the same relationship to the lion as the woman in the traditional Strength card, and the primary symbol-image of the vision is established. In a passage reminiscent of the language of *The Apocalypse*, we receive the hint that the voice of this lion, the roar of this Great Beast, “shall enkindle the worlds.” (Put this idea in context of the Vision of the 26th Æthyr, just received by him a mere six hours earlier on the same day.)

§2: Blue with silver interwoven indicates Gimel. The woman in the XIth Trump, to whom this angel corresponds, is an expression of Gimel. It seems, therefore, that the arising, whistling wind is an intensified infusion of the Light borne along this Path. Its effect on the lion is quite remarkable and understandable, when all of these symbols are integrated and their meaning comprehended. (What has Gimel to do with the theme of Geburah to which we have ultimately related this Æthyr? Everything. One of the arcana of the Order R. : C. : is that the word Gimel, גמל, is a formula of the advance of the Adeptus Minor. It is in the Path of Gimel that the Lesser Adept has experienced the Knowledge and Conversation of the Holy Guardian Angel; and that Path continues to lie ever before the Adept, the one central and pervasive reality of his or her inner life. Yet two Paths — Mem and Lamed — also beckon one, in ripe time, to the Sphere of Geburah and the 6° = 5° Grade. These three letters *spell* גמל, Gimel, as if to say: “Yea, walk these Paths unto Strength as well; but lose not sight of that all-encompassing one idea which characterizes your Adepthood.”)

§3: It is common, in such heightened vision, to have the auditory centers stimulated in a way that is not comprehensible and seems like inarticulate sound; but to have direct telepathic awareness of the meaning.

The left and right nostrils, in the symbolism of the Second Order of the H.O.G.D., correspond to Venus and Mars, respectively. These are, then, the principles in whose “fire” the stars are to be burnt up.

§4: Victory is Netzach. Death is Key XIII, the Path of Nun which opens into Netzach from Tiphereth. The “great sea” here refers to the waters of Hod. The “crowned goat” refers to Key XV, the Path of A'ayin which opens into Hod from Tiphereth. The lion is thus identifying himself with the solar consciousness of Tiphereth, which he says, invoking traditional ceremonial language, Crowley has “passed by” and yet not “known,” *i.e.*, not truly understood. Continuing the theme of these visions, that the Adept ultimately must be dissolved into the nothingness of the Abyss, he utters the last sentence of the paragraph.

§5: 419 is the value of Teth spelled out, ט"י. Teth means “serpent” or “snake.” Leo is ruled by the Sun, so it also has the soul of the Solar Child of Tiphereth. “Beast” in Hebrew is חיה, *khaiyath* = 418. ט"י = 419

= 418 + 1. The “sword that is a book” is *Liber Legis*. Crowley wrote that the “great and terrible seal” was the Seal of Babalon, the seven-pointed star with the letters of Her name in its angles, and the mystery of its seven 7s in the midst (see *The Mystical & Magical System of the A.:A.:* by James A. Eshelman for a detailed discussion of the formulation of this symbol). The “secret of V” with “ten horns” springing from “five points” is the name V.V.V.V.V., Crowley’s motto in the 8°=3° Grade of Magister Templi. “Eight” and “charioteer” refer to Cheth, ח = 8, which corresponds to Key VII, The Chariot; it is surely a further reference to חיה, *khaiyath*, “beast,” which is spelled identically to Cheth, חיה. The penultimate sentence describes an equilibration of Tiphereth and Geburah in the reciprocal formulæ of 5°=6° and 6°=5°. (This paragraph is not a very revelatory “revelation.” Every detail was in Crowley’s mind long before this vision occurred. The paragraph has more the feeling of those points in vision where a single inner impulse ignites one part of the brain where data is stored, and a large block of fairly integrated data does a “brain dump.”)

§7: An ingenious subtlety: The lion is Teth, ט. “Gate” is Daleth, ד. “Mouth” (where one could fall into the throat) is Peh, פ. These are the three “reciprocal” or horizontal Paths on the Tree of Life. Teth is symbolic of a spiritually intensified fire that leaves little that is recognizable in its wake. Here is reference to the burning away of the extraneous so that only the unconsumable — the REAL — remains.

§8: 32 teeth: the value of one of Crowley’s favorite formulæ of that era, “the reverberating name” אהיהרה (אהיה, Eheyeh, fused with יהיה, I.H.V.H.). The “four pillars of water” likely refer to the four rivers that flow forth from Eden in *Genesis* (or from Da’ath in Hermetic symbolism: See the commentary to §7 of the Vision of the 30th Æthyr in **BLACK PEARL** No. 1).

TAOTZEM is not recognizable, and may be examined Qabalistically in several ways. Treated as Hebrew it would be טאעצ״ם = 220, the number of verses in *Liber Legis*, *The Book of the Law*. Treated as Enochian, 𐌈𐌌𐌆𐌋𐌌, it enumerates to 66, the sum of the first 11 numbers, and a number equated with the highest seed-principles of magick. (See, for example, A.:A.: *Liber 66*, *Liber Stellæ Rubæ*, for an expression of this principle quite consistent with this vision — especially v. 66 of that book!)

§10: This metaphorical report will be familiar (most likely) to any who have penetrated into realms of such higher-intensity spiritual energies. This sense of being beaten is not uncommon in situations where very heightened kundalini activity is conjoined with efforts to penetrate into extremely subtle realms. It is the relative density of the subtle body that limits one’s forward progress, yet the very force of the inner propulsion that drives one onward — the net effect being quite a pummeling, or crushing. It is the mystical equivalent of being “caught between a rock and a hard place.”

§11: He is that which he seeks. Why, he is then asked, does he struggle so hard to reach it? The “sign of the number,” etc., is the numerical clue of 666 which he equated with his own name. The “ring of the eye” is the seal of V.V.V.V.V. which Crowley carried, hidden in a secret compartment of his Adeptus Exemptus ring, which he stated was given him by the Secret Masters of the A.:A.: to reflect their Authority, and which he bore as their agent. The round seal consisted of a Wadjet-eye surrounded by five V’s, arranged as an upright pentagram. It was imprinted on the certificate of an admitted Probationer in crimson wax.

§12-13: An important doctrine which speaks for itself and requires little comment — other than this drawing of attention to it! “Fear” is פחד, *Pachad*, the third and lowest title of Geburah. (This paragraph is **amazingly** expressive of the tone of the Geburan stage of initiation, the 6°=5° Grade of Adeptus Major.)

§16: The image of Libra: Tarot Key VIII, then called Justice. (The pale, stern aspect is the consequence of Saturn’s exaltation in Libra.) Crowley thought that this may refer to the Æon of Maat which *Liber Legis* had already informed him will succeed, in time, that of Horus. But notice, as well, that in this Æthyr attributed to Geburah, the emphasis has moved from Strength to Justice. *Pachad*, *Geburah*, and *Deen* — Fear, Strength, and Justice — are the three titles of the fifth Sephirah. The vision has climaxed in a glimpse of the highest aspect of that particular principle which it has manifested.

The paragraph following the closing not only reiterates the telepathic recognition of what was being communicated — the “two voices” — but also describes the characteristic phenomena of major kundalini release. Every detail of the description is exact in this regard. Teth is the main Qabalistic symbol of this primal “solar-serpent-force;” nor is there any shortage of these phenomena in the Phoenix-fires of Geburah.

TRINITY

The sun is a bonfire
fueled by flowers

of the bride.
Oceans, the tears of fish.

And the sky, a rip in
the veil.

GREG FIORINI

BROKEN WINGS

Alas! With wearied limbs and shattered wings,
I find myself alone and desperate.
What with Hounds of Hell well at my heels,
whose bloodlust hunger abides insatiate.
Nowhere left for me to remain hidden,
From Thou whose Eye is the Eternal Sun.
My adoring Angel, I cry out to thee,
Heal these broken wings, Ever-Abiding One!

No fight left within to stand against the gale
that blows unceasingly against my soul.
Let me down to lie and revert to dust
releasing me from those very truths I know.
Anon to sow what once I reaped
And now, my friend, I must bid adieu
to unquenchable dreams that call me nigh—
all sacrificed for the love of you.

HOWARD BAPTISTE
February 6, 1995

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*Coil fast all thy coils on me, dying,
Absorbed in the sense of the Snake!
Stir, leave the flower-throne, and up-flying
Hiss once, and hiss twice, and awake!
Then crown me and cling!
Flash forward — and spring!*

— The Argonauts



Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bond-slave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content.

— The Cry of the 25th Æthyr